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THE ORIGINAL HEBREW
OF A PORTION OF
ECCLESIASTICUS

London

HENRY FROWDE

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THE ORIGINAL HEBREW
OF A PORTION OF
ECCLESIASTICUS

(XXXIX. 15 TO XLIX. 11)

TOGETHER WITH

THE EARLY VERSIONS AND AN ENGLISH TRANSLATION

FOLLOWED BY

THE QUOTATIONS FROM BEN SIRA IN
RABBINICAL LITERATURE

EDITED BY

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WITH TWO FACSIMILES



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PREFACE.

IN editing the recently discovered Hebrew fragments of the book of Ben Sira, we have limited our aim to presenting the original text with as little delay as possible, and at the same time giving in a convenient form the materials for further study. A full commentary, as well as a detailed comparison of the versions, must be left for the future. We shall therefore not discuss the author's full name, or the date of his composition or of the Greek and Syriac translations¹. For the literature on these points the reader is referred to Schürer's admirable work on 'The History of the Jewish People in the time of Jesus Christ².' In what follows we shall confine ourselves to some remarks on what is known, from Jewish sources, of Ben Sira and his writings.

It is now generally admitted that Jesus, son of Sirach (Σειράχ, סִירָא³), of Jerusalem, wrote his ethical work (usually quoted as 'the book of Ben Sira⁴'), in Hebrew, between 200 and 170 B.C. in Jerusalem. It was translated into Greek by his grandson, as stated in the prologue, from which we also gather that the version was made from the Hebrew, in the year 132 B.C.⁵ The Hebrew of the present fragment is (with the exceptions referred to below, p. xiii) *classical*, not Rabbinical: still less is it an Aramaic dialect, such as that of several of the passages quoted in both Talmuds (the Palestinian⁶ as well as the Babylonian), in the Midrashim, and in later Hebrew writings.

¹ On this subject, see E. Hatch, *Essays in Biblical Greek*, vii. p. 254 seq.

² English translation, 2nd division, vol. iii. p. 23 seqq. (Clark, Edinburgh, 1886); and later, his article on 'Apocryphen des Alten Testaments' in the *Realencyclopädie für protestantische Theologie und Kirche*, vol. i. p. 650 seqq. (3rd ed., Leipzig, 1896).

³ Schürer, op. cit., p. 25, explains the name to mean 'coat of mail.' In the Hebrew Josippon (Pseudo-Josephus) the form שִׁירָךְ is a transliteration from the Latin; v. Zunz, *Die gottesdienstlichen Vorträge der Juden*, 2nd ed., 1892, p. 107, note *h*. He was not, as sometimes stated, a priest; Zunz, *ibid.*, p. 106.

⁴ So most frequently in early Rabbinic literature. S. Jerome (see p. x, note 5) says that it was called *Parabolae* (משלים) in Hebrew; cf. Ecclus. i. 27, and the use of מושל (p. xxvi) and מתלה (p. xx) in the quotations. According to S^eadyah (ספר הנגלה), ed. Harkavy, p. 151, lines 11 and 12) Ben Sira wrote a *book of instruction* (ספר מוסר, کتاب آداب) similar in character to the book of Proverbs.

⁵ The many passages in which the translator has misunderstood his original, written only some sixty years before his own time, may perhaps serve as a warning to those scholars who are inclined to overrate the authority of the LXX version of the Old Testament.

⁶ It is remarkable that only five quotations are found in the Palestinian Talmud; see below, p. xix seqq. (Nos. I. 6, XVII, XXVI, XXXII, LIV).

In early times the book seems to have hovered on the verge of the canon, or to have been included among the כתובים (Hagiographa, see p. xxii below), since quotations from it are introduced by שְׁנֵאמַר (*as it is said*), a phrase applied only to the sacred writings. Although afterwards excluded from the canon by the Rabbis, it continued to live and to be appreciated both in the Palestinian and the Babylonian schools, as is proved by the fact that the text was constantly quoted either in the original or in a Rabbinical or Aramaic form. The Rabbis who lived before the destruction of the Temple used it without acknowledgement in the 'Sentences of the Fathers' (פְּרָקֵי אֲבוֹת, the earliest production of Rabbinical literature), while others quote from it either expressly under the name of Ben Sira, or anonymously, or else base their maxims upon it¹. Rabbi Akiba and Ben Azai borrowed from it *verbatim*², and there is reason to believe that some apocryphal books were influenced by it³. Thus the official exclusion from the canon did not involve destruction, as in the case of some Christian uncanonical Gospels and Acts: the book of Sirach was allowed to be freely read, but it was regarded merely as literature and not as sacred⁴. Passing on to the later history of the book, we find that S. Jerome⁵ (fourth century A.D.) possessed a Hebrew copy, although he did not translate it. That the book continued to be known, to individuals at least if not generally, is proved by the passages quoted from it (in a language already debased), by the Rabbis of the fifth and sixth centuries, in the later Midrashim of the seventh and eighth centuries (as the Tanhuma), and in the sayings collected by R. Nathan in the ninth century⁶. Zunz (op. cit., p. 108, end of note e) believes that the early liturgist, R. Eleazar haq-Qalir, borrowed from Sirach (l. 5-8) in his liturgy for the day of Atonement, in praise of the High Priest. Simultaneously some of the sayings of Sirach are quoted by the Babylonian doctors in an Aramaic form⁷.

For the tenth century we are on even firmer ground as to the existence of the book in its original language. R. S'adyah (סַעַדְיָה) Gaon, of Bagdad (920 A.D.), and of the Fayyum in Egypt, was blamed by the Qaraïtes⁸ for sending out

¹ The quotations were first collected by Asaria de Rossi. For a list of them, see below, pp. xix to xxviii, and, for the literature dealing with them, Zunz, op. cit., pp. 108, 109, and notes.

² Bacher, *Die Agada der Tannaiten*, i. p. 277, note 2; p. 417, notes 1 and 2.

³ See e.g. the list of parallel passages cited by Mr. Charles in *The Book of the Secrets of Enoch* (Oxford, 1896), p. 96, Index I; and Ryle and James, *The Psalms of Solomon* (Cambridge, 1891), p. lxiii seq.

⁴ הַקּוּרָא בְּהֵן בְּקוּרָא בְּאַיְגֶרֶת, J. T. Synhedrin x. 5.

⁵ The well-known passage in his preface to the translation of the books of Solomon is as follows: 'Fertur et πᾶν ἄλλος Jesu filii Sirach liber et alius ψευδευίγραφος, qui Sapientia Salomonis inscribitur. Quorum priorem Hebraicum repperi, non Ecclesiasticum ut apud Latinos, sed Parabolas praenotatum, cui juncti erant Ecclesiastes et Canticum Canticorum, ut similitudinem Salomonis non solum librorum numero, sed etiam materialium genere coaequaret.' S. Jerome simply adopted the old Latin version of the book; see pp. xxxvii to xlvii.

⁶ Critically re-edited by S. Schechter, Vindobonae, 1887.

⁷ Dalman, *Grammatik*, p. 29.

⁸ A Jewish sect which sprang up in the eighth century under Anan (אַנָּן), and denied the authority of oral tradition. See Harkavy in *Grätz Geschichte d. Juden*, 3rd ed., vol. v. p. 413 (note 17).

missives written in Hebrew provided with vowel-points and accents. They reproached him with endeavouring to give to his correspondence an appearance of holiness equal to that of the Biblical text, since the vowel-points and accents were supposed, according to tradition, to have been given with the Law on Mount Sinai. In answer to this accusation S^aadyah¹ states that these additions to the text are found also in copies of Ben Sira, in the book of the Wisdom of Eleazar ben Irai (Iri²), and in the scroll of the Hasmoneans³. In the course of his defence he quotes seven (or rather eight, see note 2 below) genuine sayings of Sirach⁴ in classical Hebrew, so that it may be concluded that the book was at his disposal in the tenth century. The mentions of Ben Sira after this date are scanty and uncertain. R. Nissim ben Jacob (eleventh century) of Kairowân, in Tunisia, makes a quotation, which however he may have derived from S^aadyah. In the eleventh century, according to Reifmann⁵, signs of Sirach's influence appear in the collection of sayings entitled *מבחר הפנינים* (Choice of Pearls), attributed to the famous poet and philosopher Solomon ben Gabirol⁶ (Avicebron). The same scholar⁷ also finds traces of the influence of Sirach (ii. 18) in the Jewish daily prayer⁸, and (xlix. 10 and 11) in the hymn⁹ for the outgoing of the Sabbath. He contends further that Sirach has an allusion (i. 2) to Aristotle and the doctrine of the eternity of matter, and that even Spinoza was perhaps influenced by Sirach (xliv. 34). These suggestions, as well as the inference (from the Aramaic form of the proverb, No. LIV below), that he was an Essene, are, to say the least, not convincing. There is no direct trace of the existence of the Hebrew Sirach in Spain, Provence, or among the Rabbis of France, the Rhine-land, and Germany. Rashi¹⁰, the authors of the glosses on the Talmud (תוספות), and even Maimonides¹¹, did not possess the book; and later Rabbis, who mention sentences from it, most probably quoted second-hand from

¹ ספר הגלוי, p. 162.

² עירי or עיראי. It is curious to note that the saying . . . במופלא ממוך (p. xix), ascribed in the Talmud to Ben Sira and found in the Greek version, is quoted by S^aadyah (op. cit., p. 178, l. 18) as belonging to the Wisdom of Ben Irai. Of this Eleazar b. Irai, S^aadyah also quotes two other sentences in classical Hebrew, but not in so easy a style as most of Sirach. He says Ben Irai's book of Wisdom is analogous to Ecclesiastes, while Ben Sira resembles the book of Proverbs. Of this enigmatical Eleazar ben Irai nothing further is known. Perhaps he is identical with the R. Eleazar who often reports sayings *בשם בן סירא* (see p. xix). Bacher (*Die Agada d. Palästinischen Amoräer*, ii. 1896, p. 11, note 5) identifies him, not very plausibly, with Eleazar ben Pedath.

³ Edited by Dr. M. Gaster; see Notice in *Jewish Quarterly Review*, vi. p. 570.

⁴ See pp. xix to xxiii.

⁵ In the Hebrew periodical *האסיף*, iii. p. 250.

⁶ See Steinschneider, *Die Hebräischen Uebersetzungen*, p. 382 seqq. (§ 221).

⁷ In the essay on Ben Sira in his *ארבעה חרשים* (Prag, 1860), p. 3 seqq.

⁸ See the Authorised Daily Prayer Book, with a new translation by the Rev. S. Singer, p. 62, *נפלה נא ביד יהוה כי רבים רחמיו וגו'*.

⁹ Beginning *אלהו הנביא*. It is not included in the English Authorised Daily Prayer Book.

¹⁰ See p. xx (No. XI).

¹¹ The Sira he quotes in his Commentary on the Mishna (Sanh. xi. 1) must be, to judge from his low opinion of him, the compiler of the Alphabet; cf. Reifmann, *האסיף*, iii. p. 251.

older authorities¹. No doubt it might be said, though the supposition is not very probable, that all the quotations from Sirach were made from memory, and that they were derived from oral tradition. Recent discoveries however have removed all uncertainty on this point.

Mrs. Lewis, who brought to light the now famous codex of the Syriac Gospels in the convent on Mount Sinai, some time ago acquired some manuscript fragments in the East², among which Mr. S. Schechter, Reader in Talmudic in the University of Cambridge, recognized one leaf as containing a fragment of Sirach (xxxix. 15 to xl. 7) in Hebrew, which he published with English translation, introduction, and notes in the *Expositor* for July 1896, (p. 1 seqq.). Through the kindness of the owner we have since been allowed to make a fresh examination of the leaf, and have found reason to alter some of the readings accepted by Mr. Schechter (see the Hebrew text, pp. 2 and 4). Although the leaf is mutilated in places, the parts which are still intact are abundantly sufficient to show the character and style of the composition, and to convince critics that the text is original and not a translation. After pointing this out, Mr. Schechter rightly adds: 'Its correspondence with the versions changes almost in every line, agreeing in some places with the Greek, in others with the Syriac. In other places, again, it agrees with *neither* of these versions, omitting whole clauses which are to be found both in the Greek and in the Syriac, or offering new readings which have been either misunderstood or misread by the translators. Certain clauses, again, are to be found in our MS. which are wanting in *both* versions, or are only reproduced by a very short paraphrase. There cannot, therefore, be even the shadow of a doubt that our text represents nothing else but the original. Even the marginal glosses testify to this fact. Such differences of *plena* and *defectiva* as צוֹרֵךְ and צִרְךְ, or such fine variants as פִּיּוֹ and פִּיּוֹי, cannot possibly have been suggested by any translation, and could only have been made from some other copy of the original.'

Almost simultaneously the Bodleian Library acquired, through Professor Sayce, a box of Hebrew and Arabic fragments, among which we recognized another portion of the same text of Sirach, consisting of nine leaves, and forming the continuation of Mrs. Lewis' leaf, from chapter xl. 9 to xlix. 11. These fragments cannot be part of the copy mentioned by S^eadyah, since they are not provided with vowel-points or accents, and also because the writing is not of the tenth century, but of the end of the eleventh³ at the earliest, as may be seen from the facsimiles. The MS. does not seem to us to have been written by a Qaraite. There are in both fragments marginal notes⁴ giving the variants of another copy of Sirach, or more probably of two other copies. These copies were however

¹ As e.g. Joseph ben Nahmias, *Jewish Quarterly Review*, iv. p. 164.

² See *Jewish Quarterly Review*, ix. p. 115 seqq.

³ Mr. Schechter (*ibid.*, p. 4) considers it 'certainly not later than the beginning of the twelfth century.'

⁴ These are indicated in the MS. by a small circle ° over the word in the text, which we reproduce.

incomplete, the marginal notes giving their variants only as far as chapter xlv. 8 (see note in loco), and on xlvii. 8 and 9. In the Bodleian fragment there are also at least two Persian glosses (ff. 1 and 5^b), which point to its having been written in Bagdad or Persia, possibly transcribed from S^eadyah's copy. The MS. is written on oriental paper, and is arranged in lines, eighteen to the page (in Mrs. Lewis' leaf one line is cut off), and the lines are divided into hemistichs. There is no indication of chapters, but a line is left blank occasionally, as shown in our printed text. The MS. is unfortunately damaged in many places, which we have marked by dots, showing approximately the number of letters missing, and by [] when letters are supplied. Our object being however to give the text of Sirach as we found it, we have carefully restricted conjecture to its narrowest limits. In some cases we have preferred to leave a lacuna, where either the space in the MS. did not allow of what seemed the obvious word, or some letter such as *l*, *ı*, or *p* was excluded; see e.g. xlv. 13^b. In every case a letter about which we felt there could be any reasonable doubt, has been marked with a horizontal stroke, thus *ſ*. On some orthographical peculiarities of the MS. see the note appended to the glossary, p. xxxvi. As regards the translation again, we have deemed it our duty as editors of a unique manuscript, to express the text faithfully, and not to adopt conjectural readings, except where the text yielded absolutely no sense. Usually, indeed, the meaning is clear; but passages occur which, from whatever cause, are obscure, and we cannot feel confident that we have seized the sense of all of them. A (?) in the translation indicates doubt either as to the reading or the rendering. There are sufficient indications that the text is not everywhere in its original purity, and we do not doubt that (as in many parts of the O. T.) cases will be found in which a purer reading has been preserved by one or other of the early versions; but a detailed comparison of the Hebrew text and the versions, and a discussion of their comparative merits, must, we think, be left to a commentary, as well as to a time when, we may hope, more of the original shall have been recovered. We have noted, lastly, the more important places in which the language is coloured by reminiscences of the Old Testament.

The language, as already observed, is classical Hebrew, the syntax displaying no traces of the peculiar New-Hebrew constructions, such as occur, for instance, so frequently in Ecclesiastes¹, though the vocabulary has an admixture of late or Aramaic words or expressions, such as might be expected from the date at which the author wrote. The latter, together with other words not occurring in Biblical Hebrew, will be found collected in the glossary (p. xxxi). The style is occasionally a little heavy, but this may sometimes be due to corruption of the text. Otherwise (especially chap. xlv. ff.) it is remarkably easy and flowing. It stands throughout on an altogether higher level than that, for instance, of Chronicles, Ecclesiastes, or the Hebrew

¹ The relative *š* never occurs; the imperfect with *ı* consecutive occurs frequently; the perfect with *ı* consecutive in 42, 1^c. 8^c. 11^c; the perfect with simple *ı* only in 39, 32. 44, 2. 16. 20^b. 48, 11. 12^d.

parts of Daniel. We know from Ecclesiastes that the New-Hebrew idiom was in process of formation at this time, and it is evident that both New-Hebrew and Aramaic¹ words were current in the Hebrew with which the author was familiar; but the predominant character of his style is nevertheless pure and classical. The marginal readings are often interesting: the variations which they indicate are frequently considerably greater than those noted by the Massorites in the O. T., and resemble rather the various readings often presupposed by the LXX, while at other times they are noticeable as giving an Aramaic equivalent for a Hebrew word in the text. Sirach's position with regard to the New-Hebrew would no doubt be made clearer by the discovery of the originals of other apocryphal books, such as Judith, Maccabees i, Enoch, and the Psalms of Solomon. Finally the theory that he wrote his proverbs in metre is not supported by the newly-recovered text: the lines are very variable in length, and there is no indication that the author sought to adapt them to a uniform metrical scheme.

In the present edition we give:—(a) The Hebrew text, with the marginal notes and glosses arranged as in the MS. (b) The English translation of the Hebrew, adopting as far as possible the diction of the revised version of the O. T. (c) The Syriac version (which was made from the Hebrew), according to Lagarde's edition, a blank space indicating that the translator, or copyist, omitted a passage. (d) The Greek translation, according to Dr. Swete's edition, the blanks again indicating such omissions. The uncertain condition of the Greek text is well illustrated by Hatch², and will strike the reader on even a slight examination. Its value for comparative purposes is further lessened by the translator's tendency to paraphrase, as is the case also with the Syriac. (e) At the end, the Old Latin, according to Lagarde's edition of the Codex Amiatinus. For more convenient reference we have in all five texts numbered the chapters and verses as in Dr. Swete's edition, and indicated the hemistichs by letters of the alphabet in order. The Syriac, Greek, and Latin texts are reproduced exactly as in the editions followed. It did not fall within our plan to give the variants of these versions. (f) A glossary of noticeable words and expressions. (g) A list of proverbs attributed to Sirach in Talmudic and Rabbinical literature, with a translation, arranged in the order of the Greek version. Here again we resolved not to add the various readings, since the Talmudic dialect is not the original language of Sirach, and moreover, all the new Talmudic fragments found within the last two years have not yet been collated. For completeness sake we have added the so-called 'Alphabets' of Ben Sira, a late composition—probably of the eleventh century or perhaps even later, but containing some genuine proverbs of Sirach, both in the first and second parts³. The stories given after each proverb in part i. are mostly indecent, and

¹ The strong Syriasms which sometimes occur, deserve notice, as מַלְאִי (4ⁱ, 5^e) and חַמְטוֹר (42, 12^b).

² Op. cit., p. 258 seqq.

³ In the Bodleian MS. No. 1466 the order is reversed.

written in mockery of Jewish literature. We reproduce the first אָ (MS. second), with a translation: for the second (MS. first), we only refer to the numbers in our list of proverbs with which it agrees, ignoring the rest as alien to Sirach. The Alphabets¹, though a late and unedifying compilation², survived, whilst Ecclesiasticus was completely neglected. A Persian text of them was lately acquired by the British Museum (MS. Or. 4731), and another copy has just been brought by Mr. E. N. Adler from Persia, probably translated from the Constantinople edition (see below, p. xxix). (h) Some specimens of attempted restorations of the original Hebrew by modern scholars confronted with our text. The comparison will, we think, justify the caution and reservation which must be observed in attempting to restore lost works on the basis of ancient translations³. In the present instance, for example, both versions prove to be much freer than was assumed to be the case by those who so used them.

In conclusion, we have great pleasure in acknowledging the help of friends who have enabled us to carry through the work in a short time in spite of difficulties. Mr. J. F. Stenning, of Wadham College, rendered valuable aid in deciphering the difficult parts of the MS., including the Cambridge leaf, and in all doubtful places he concurs in the readings which we have adopted in our text. He also revised the Syriac. Mr. E. N. Bennett, of Hertford College, read the Greek: Rev. F. E. Brightman, Librarian of the Pusey House, read the Latin. Professor D. S. Margoliouth has also shown an interest in the work in various ways. We feel, however, specially grateful to the Regius Professor of Hebrew, Dr. Driver. He revised the translation throughout, besides being entirely responsible for the glossary, with the note appended, and almost every page of the book owes something to the judgement and accuracy which he has been always ready to expend upon it.

¹ The *Editio princeps* is that of Constantinople, 1519. (The Bodleian copy is defective.) For the other editions, see Steinschneider's *Catalogus Librorum Hebraeorum in Bibliotheca Bodleiana*, Berolini, 1852-1860; and Zedner's *Catalogue of Hebrew Books in the British Museum* (London, 1867), with Van Straalen's *Supplement* (1894).

² See Reifsmann, *Hakarmel* ii. p. 124 seq.

³ Cf. Driver in *The Oxford Magazine*, vol. viii (1890), no. 11, p. 182, and no. 12, p. 190 seq.

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SOME ATTEMPTS AT RECONSTRUCTING THE ORIGINAL OF SIRACH, CONFRONTED WITH OUR TEXT.

Sir. 40, 14^b.

BALL.

So shall transgressors come to nought. [*Heb. perhaps, therefore (al-ken for ken).*]

SIRACH.

כי פתאם לנצה יתם :

Sir. 40, 19.

EDERSHEIM (Margoliouth).

Sons and daughters continue a man's name, &c. ('...the Syriac shows us that *πῶλεως* is a gloss').

FRÄNKEL.

בנים ובנות יקראו מקימיהם
המה :

BENZEEB (41, 20).

כבוד ויקר יתנו שם :

SIRACH.

ילד ועיר יעמידו שם :

Sir. 44, 22. 23.

BICKELL.

וכן ביצחק הקים למען
אביו: ברכת כל אדם ובריתו:
ובראש יעקב הניחו: בברכותיו
יבירונו: וינחל יחלק חלקיו:
שבטים שני עשר יחצם :

FRÄNKEL.

ובעבור אברהם אביו הקים
בריתו את-יצחק ויתנהו
לברכה בארץ: ויעמידה
ליעקב לחוק ויברכהו לרשת
נחלה ויבדילה לשנים-עשר
שבט :

BENZEEB (45, 14. 15).

אף ליצחק נשבע בעבור
אברהם אביו וברכות אבותיו
שם על ראש ישראל אשר
קרא בני בכורי: ויקם בריתו
אתו לרשת ארץ מגורו ויתנהו
אב לשנים עשר שבט :

SIRACH.

וגם ליצחק הקים בן
(בן M.) בעבור אברהם אביו:
ברית כל ראשון נתנו וברכה
נחה על ראש ישראל: ויבונהו
בברכה (ויבנהו בבכורה M.)
ויתן לו נחלתו: [ו] יציבהו
לשבטים לחלק שנים עשר :

Sir. 45, 25.

FRITZSCHE.

ואת-הברית לדוד בן-ישי
למטה יהודה נחלת המלכות
לבן מבן לבדו :

FRÄNKEL (45, 29).

וכאשר נשבע לדוד בן-ישי
לבלתי הסר שבט מיהודה
בן הנחיל משמרת הכהנה
לאהרן ולזרעו וגו :

BENZEEB (46, 18).

כאשר נשבע לדוד בן ישי
לבלתי הסיר שבט מזרעו בן
נתן לאהרן כהנה לו ולזרעו :

SIRACH.

וגם בריתו עם דוד בן ישי
למטה יהודה נחלת אש לפני
כבודו נחלת אהרן לכל זרעו:

Sir. 49, 9.

GEIGER.

גם את איוב זכר בסערה
לגמל דרכי ישרו :

FRÄNKEL.

בדמיון גשם שטף חזה על
חוור-שוא ולהולכי בתמים
בשר תנחומים :

BENZEEB (49, 34).

ועל איוב אמר כי כל
ארחותיו ישרים :

SIRACH.

וגם הזכיר את איוב
המכלכל כל ד[רכי צ]דק :

BEN SIRA'S PROVERBS PRESERVED IN TALMUDIC AND RABBINIC LITERATURE¹.

I.

Sir. 3, 21. χαλεπώτερα σου μὴ ζητεί,
καὶ ἰσχυρότερα σου μὴ ἐξέταξε.
22. ἂ προσετάγη σοι, ταῦτα διανοοῦ
οὐ γὰρ ἐστὶν σοι χρεία τῶν κρυπτῶν.

a.

Sadyah in הנליי ס" (ed. Harkavy), p. 178, l. 18, quotes
as an extract from the Wisdom of Eleazar ben Irai (see
Preface, p. xi) the following :

במופלא ממך אל תדרש. במכוסה ממך אל תחקר.
באשר הרשיתה התבונן, לא יש לך עסק בנסתרות

This seems to be the original text of Ben Sira.

Inquire not into that which is too difficult for thee ;
and that which is concealed from thee search not
out.

Attend to that which is permitted to thee :
thou hast no business with hidden things.

b.

* רבי לעזר (אלעזר) בשם בר סירה : פליאה ממך
מה תדע. עמוקה משאול מה תחקר. במה שהרשיתה
התבונן, אין לך עסק בנסתרות
J. T. Haghigah, ii. (fol. 77^o).

That which is too difficult for thee, why shouldst
thou know ?

that which is deeper than Sheol, why shouldst
thou search out ?

Attend to that which is permitted to thee ;
thou hast no business with hidden things.

c.

* כתוב בספר בן סירא בגדול ממך אל תדרש. בחוק
ממך אל תחקר. במופלא ממך כל תדע. במכוסה ממך
כל תשאל. במה שהרשית התבונן ואין לך עסק בנסתרות

B. T. Haghigah, fol. 13^a.

Inquire not into that which is too great for thee ;
and that which is too hard for thee, search not out.

That which is too difficult for thee do not know ;
and that which is concealed from thee do not ask.
Attend to that which is permitted to thee ;
thou hast no business with hidden things.

d.

* ר' אליעזר אמר בשם ב"ר סירא (i. e. בן סירא) בגדול ממך
אל תדרש בחזק ממך אל תחקר במופלא ממך כל
תדע במכוסה ממך כל תשאל במה שהרשית התבונן
אין לך עסק בנסתרות

Midrash Rabba בראשית, viii. (MS. vii, see Bodl. New
Heb. Cat., No. 147, fol. 12^b).

II.

Sir. 4, 30. μὴ ἴσθι ὡς λέων ἐν τῷ οἴκῳ σου.

לעולם אל יטיל אדם אימה יתירה בתוך ביתו

B. T. Gittin, fol. 6^b.

Let a man never bring excessive terror into
his house.

III.

Sir. 5, 4.

Μὴ εἴπῃς ἡμαρτον, καὶ τί μοι ἐγένετο ;

ὁ γὰρ κύριός ἐστιν μακρόθυμος.

אם יאמר לך יצר הרע חטוא והקב"ה מוחל אל תאמן

B. T. Haghigah, fol. 16^a.

If the evil propensity say to thee, Sin, for the
Holy One (blessed be he!) excuseth, do not
believe.

IV.

Sir. 5, 5.

περὶ ἐξιλασμοῦ μὴ ἄφοβος γίνου,

προσθεῖναι ἁμαρτίαν ἐφ' ἁμαρτίαις

καὶ μὴ εἴπῃς Ὁ οἰκτειρμὸς αὐτοῦ πολὺς,

τὸ πλῆθος τῶν ἁμαρτιῶν μου ἐξιλιάσεται

ἔλεος γὰρ καὶ ὀργὴ παρ' αὐτοῦ,

καὶ ἐπὶ ἁμαρτωλοὺς καταπαύσει ὁ θυμὸς αὐτοῦ.

¹ The proverbs marked with an asterisk are mentioned with the name of Sirach.

*ואל סליחה אל תבטח להוסיף עון על עון. ואמרתה
רחמיו רבים לרוב עונותי יסלח. כי רחמים ואף עמו
ועל רשעים ינוח עון
S^adyah, p. 176, l. 19.

And be not confident of pardon,
to add iniquity to iniquity,
or say, His mercies are great,
he will pardon the multitude of my iniquities;
for mercy and wrath are with him,
and his might resteth upon the wicked.

V.

Sir. 5, 7. *μὴ ἀνάμενε ἐπιστρέψαι πρὸς κύριον,
καὶ μὴ ὑπερβάλλου ἡμέραν ἐξ ἡμέρας.*
שוב יום אחד לפני מיתתך
B. T. Shabbath, fol. 153^a.
Repent one day before thy death.

VI.

Sir. 5, 15. *ἐν μεγάλῳ καὶ ἐν μικρῷ μὴ ἀγνόει.*
Syriac ܡܝܚܕܐ ܕܠܐ ܡܝܚܕܐ ܕܠܐ
Great and small do not injure.
אל תהי בו לכל אדם
Aboth, iv. 6.
Despise not any man.

VII.

Sir. 6, 6. *οἱ εἰρηνεύοντές σοι ἔστωσαν πολλοί,
οἱ δὲ σύμβουλοί σου εἰς ἀπὸ χιλίων.*
רבים יהיו אנשי שלומיך גלה סודך לאחר מני אלף
S^adyah, op. cit., p. 178, l. 1; also B. T. Yebamoth,
fol. 63^b, and Synhedrin, fol. 100^b, where the words of
Micha 7, 5, *משוכנת דודך שמור פהדיך*, follow.
Let those that are at peace with thee be many,
but reveal thy secret to one of a thousand
[keep the doors of thy mouth from her that lieth
in thy bosom].

VIII.

Sir. 6, 7. *εἰ κτᾶσαι φίλον, ἐν πειρασμῷ κτῆσαι αὐτόν,
καὶ μὴ ταχὺ ἐμπιστεύσης αὐτῷ.*
8. *ἔστιν γὰρ φίλος ἐν καιρῷ αὐτοῦ,
καὶ οὐ μὴ παραμείνῃ ἐν ἡμέρᾳ θλίψεώς σου.*
*קנית אוהב במסה קנהו ואל תמהר לבטח עליו. כי
יש אוהב כפי עת ולא יעמד ביום צרה
S^adyah, p. 178, l. 3.

If thou gettest a friend, get him by proving,
and be not hasty to trust in him;
for there is a friend according to the occasion;
and he will not abide in the day of adversity.

IX.

Sir. 6, 13. *ἀπὸ τῶν ἐχθρῶν σου διαχωρίσθητι,
καὶ ἀπὸ τῶν φίλων σου πρόσχε.*
*משנאיך הבדל ומאוהבך הוהר
S^adyah, p. 178, l. 8.

Separate thyself from them that hate thee,
and be careful of thy friends.

X.

Sir. 7, 1. *μὴ ποίει κακὰ, καὶ οὐ μὴ σε καταλάβῃ
κακόν.*
Cf. 12, 2.

*מתלא אמר בן סירא. טוב לביש לא תעבר וביש לא
ימטי לך

Bereshith R., p. 44^a; Midrash Qobeleth v; Midrash
Tanhuma Tanhuma § 1.

Ben Sira said the proverb: Do not good to
the evil, and evil will not befall thee.

See Schechter, *J. Q. R.* iii. p. 694, No. 17 and note.

XI.

Sir. 7, 10. *μὴ ὀλιγοψυχῆσθης ἐν τῇ προσευχῇ σου.*
אמר רב כל שאין דעתו מיושבת עליו אל יתפלל משום
שנאמר בער אל יודה¹
B. T. Erubin, fol. 65^a.

¹ Text has *יורה* 'to teach.' Rashi (Solomon of Troyes)
says: I have searched to find this verse in the Hagiographa,
but did not succeed. Perhaps it is in Sirach.

Rab said: Let not a man pray whose mind is
not at rest within him, because it is said: In
adversity who shall give thanks?

Perhaps a reminiscence of Ps. 6, 6.

XII.

Sir. 7, 17. *ταπεινώσον σφόδρα τὴν ψυχὴν σου.*
ὅτι ἐκδίκησις ἀσεβοῦς πῦρ καὶ σκώληξ.
[So AA arrange the lines.]

מאד מאד הוי שפל רוח שתקות אנוש וכן אדם תולעה
Aboth, iv. 7.

Cf. No. LVI below.

Be humble exceedingly in spirit;
for the hope of man is a worm, and the son of
man is a maggot (cf. Job 25, 6).

XIII.

Sir. 8, 5.

μὴ δνείδιζε ἄνθρωπον ἀποστρέφοντα ἀπὸ ἁμαρτίας·
μνήσθητι ὅτι πάντες ἐσμὲν ἐν ἐπιτίμοις.

אם היה בעל תשובה לא יאמר לו זכור מעשיך
הראשונים

Mishnah Baba Metsia, iv. 10.

If a man repents, one does not say to him,
Remember thy former doings.

XIV.

Sir. 8, 8. μὴ παρίδῃς διήγημα σοφῶν,
καὶ ἐν ταῖς παροιμίαις αὐτῶν ἀναστρέφον·
ὅτι παρ' αὐτῶν μαθήσῃ παιδείαν
καὶ λειτουργῆσαι μεγιστᾶσιν.

אמר רב אפילו שיחת חולין של תלמידי חכמים
צריכה למוך

B. T. Sukkah, fol. 21^b, and Abodah Zarah, fol. 19^b.

Rab said: Even the ordinary conversation of
the wise requires learning.

XV.

Sir. 8, 18. ἐνώπιον ἀλλοτρίου μὴ ποιήσῃς κρυπτόν.
ששה דברים נאמרו בעמי הארץ . . . ואין מוגלן לו סוד
B. T. Pesahim, fol. 49^b.

Six things are said of the people of the land
(the unlearned) . . .; and they reveal not to him
a secret.

XVI.

Sir. 9, 8.

ἀπόστρεψον ὀφθαλμὸν ἀπὸ γυναικὸς εὐμόρφου, . . .
ἐν κάλλει γυναικὸς πολλοὶ ἐπλανήθησαν . . .
9. μετὰ ὑπάνδρου γυναικὸς μὴ κάθου τὸ σύνολον,
καὶ μὴ συμβολοκοπήσῃς μετ' αὐτῆς ἐν οἴνῳ.

* העלם עיניך מאשת חן פן תלכד במצודתה. אל חט
אצללה¹ למסוך עמה¹ יין ושכר. כי בתואר אשה יפה רבים
הושחתו ועצומים כל הרוניה:

B. T. Synhedrin, fol. 100^b; Yebamoth, fol. 63^b.

¹ So Rashi (ap. Schechter, *ibid.*, p. 700, note 36), ed.
אצל בעלה למסך.

Hide thine eyes from a comely woman,
lest thou be caught in her snares²;

² Cf. 9, 3^b: μὴ ποτε ἐμπέσῃς εἰς τὰς παγίδας αὐτῆς.

turn not aside to her, to mingle wine and strong
drink with her:
for through the beauty of a fair woman many
have been destroyed,
and 'all her slain are a mighty host' (Prov. 7, 26).

XVII.

Sir. 11, 1. σοφία ταπεινοῦ ἀνύψωσεν κεφαλὴν,
καὶ ἐν μέσῳ μεγιστάνων καθίσει αὐτόν.

* בסיפרא דבן סירא כתיב
סלסלה ותרוממך
ובין נגידים תושיבך

So in J. T. Berakhoth, vii. 2, and in Midrashim: the
B. T. Berakhoth, fol. 48^a, quotes Proverbs 4, 8, entire,
omitting the last three words of the saying. See Reif-
mann's essay on Ben Sira in *האסיה* iii. p. 248, 3.

In the book of Ben Sira it is written:
Exalt her and she shall lift thee up (Prov. 4, 8),
and set thee among princes.

XVIII.

Sir. 11, 8. πρὶν ἢ ἀκοῦσαι μὴ ἀποκρίνου,
καὶ ἐν μέσῳ λόγων μὴ παρεμβάλλου.

שבעה דברים בנולם ושבעה בחכם . . . ואינו נכנס
לתוך דברי חבירו ואינו נבהל להשיב
Aboth, v. 10.

Seven things are in a clod, and seven in a wise
man. (The wise man) . . . does not interrupt
the words of his companion; and is not hasty to
reply . . .

Cf. Prov. 18, 13. *Monatsschrift*, 1865, p. 186, note 8.

XIX.

Sir. 11, 9.

περὶ πράγματος οὗ οὐκ ἔστιν σοι χρεία μὴ ἔριζε.

שנתעסק בדברים שלא היה לו צורך בהן
Midrash Tanhuma (p. 73^a) ה, ויאר.

For he was busied with matters whereof he
had no need.

XX.

Sir. 11, 28. πρὸ τελευτῆς μὴ μακάριζε μηδένα,
καὶ ἐν τέκνοις αὐτοῦ γνωσθήσεται ἀνὴρ.

* לפני מות אל תאשר כי באחריתו יתנבר איש
Seadyah, p. 178, l. 6.

Call no one happy before (his) death,
for by his end shall a man be known.

Sir. 11, 29.

XXI.

μὴ πάντα ἄνθρωπον εἰσαγε εἰς τὸν οἶκόν σου.

* מנע רבים מתוך ביתך ולא הכל תביא ביתך

B. T. Synhedrin, fol. 100^b; Yebamoth, fol. 63^b.

Keep away many from the midst of thy house,
and bring not every man into thy house.

Sir. 13, 2.

XXII.

ἰσχυροτέρῳ σου καὶ πλουσιωτέρῳ μὴ κοινῶναι.

4. ἐὰν χρησιμεύσης, ἐργᾶται ἐν σοί

καὶ ἐὰν ὑστερήσης, καταλείψει σε.

הוּ זְהִירִים בְּרִשּׁוֹת שְׁאִין מִקְרִבִּין לָאָדָם אֶלָּא לְצוּרֶךְ
עֲצֻמִּין וְנִרְאִין כְּאוֹהֲבִין בְּשַׁעַת הַנֶּאֱתָן וְאִין עוֹמְדִין לָאָדָם
בְּשַׁעַת דְּחָקוֹ:

Aboth, ii. 3.

Be cautious with (those in) authority,
for they let not a man approach them but for
their own purposes;
and they appear like friends when it is to their
advantage,

and stand not by a man in the hour of his need.

Monatsschrift, 1865, p. 186, note 8.

XXIII.

Sir. 13, 11^b. ἐκ πολλῆς γὰρ λαλιᾶς πειράσει σε,
καὶ ὡς προσγελῶν ἐξετάσει σε.

* כִּי בָרַב שִׁיחַ מִנְסָה אוֹתָךְ וְשַׁחַק לְךָ וְחִקְרָךְ

S^adyah, p. 178, l. 15.

For with much talk will he try thee,
and will laugh at thee, and search thee out.

Cf. No. XXXIV below.

Sir. 13, 16.

XXIV.

πάντα σὰρξ κατὰ γένος συνάγεται,

καὶ τῷ ὁμοίῳ αὐτοῦ προσκολληθήσεται ἀνὴρ.

Cf. 27, 9. πετεινὰ πρὸς τὰ ὅμοια αὐτοῖς καταλύσει.

וּמִשּׁוּלֵּשׁ בְּכַתּוּבִים דְּכַתִּיב כֹּל עוֹף לְמִינוֹ יִשְׁכּוֹן וּבֶן
אָדָם לְדוֹמָה לוֹ

B. T. Baba Qama, fol. 92^b.

Thirdly, in the Hagiographa; as it is written:
Every bird dwelleth according to his kind,
and (so doth) man according to his like.

Sir. 13, 25.

XXV.

καρδία ἀνθρώπου ἄλλοιοι τὸ πρόσωπον αὐτοῦ,
ἐὰν εἰς ἀγαθὰ ἐάν τε εἰς κακά.

לֵב אָדָם יִשְׁנָה פָּנָיו בֵּין לְטוֹב בֵּין לְרָע

Ber. Rabba, fol. 64^b.

The heart of a man changeth his countenance,
whether for good or for evil.

XXVI.

Sir. 14, 5. ὁ πονηρὸς ἐαυτῷ τίνι ἀγαθὸς ἔσται;

כֹּל מִי שֶׁהוּא צָרִיךְ לִיטוֹל וְאִינוּ נוֹטֵל הָרִי זֶה שׁוֹפֵךְ
דְּמִים וְאִסּוּר לְהִתְרַחֵם עָלָיו עַל נַפְשִׁיהָ לֹא חַיִּים עַל חֹרְנִין
לֹא כֹל שֹׁכֵן

J. T. end of Peah.

Every one who needs to receive (alms) and
refuses to take them, is (like) a shedder of blood,
and it is forbidden to have compassion on him.
If he has no pity on himself, how much less will
he have pity on others?

Sir. 14, 11.

XXVII.

Τέκνον, καθὼς ἐὰν ἔχῃς εὖ ποίει σεαυτόν.

17. ὅτι οὐκ ἔστιν ἐν ᾧδον ζητῆσαι τρυφήν.

ἢ γὰρ διαθήκη ἀπ' αἰῶνος θανάτῳ ἀποθανῆ.

18. ὡς φύλλον θάλλον ἐπὶ δένδρου δασέος,

τὰ μὲν καταβάλλει, ἄλλα δὲ φύει.

οὕτως καὶ γενεὰ σαρκὸς καὶ αἵματος

ἢ μὲν τελευτᾷ, ἑτέρα δὲ γεινᾶται.

אֵל רַב לְרַב הַמְּנוּנָה: בְּנִי, אִם יֵשׁ לְךָ הַיִּטִּיב לְךָ
שְׂאִין בְּשֹׁאֵל תַּעֲנוּג. וְאִין לְמוֹת הַתְּמַחְמָה, וְאִם תֹּאמַר
לְבִנִי (וּלְבָנוֹתִי) חֵק בְּשֹׁאֵל מִי יִגִּיד לְךָ: בְּנִי אָדָם דּוֹמִים
לְעִשְׂבֵי הַשָּׂדֶה. הֵלְלוּ נּוֹצֵצִין וְחֵלְלוּ נּוֹבֵלִין

B. T. Erubin, fol. 54^a.

¹ See Kohut, *Aruch* s. v. קח (i).

Rab said to his son Hamnuna:
My son, if thou hast aught, do good unto thyself,
for there is no pleasure in Sheol, and death tarries
not.

And if thou sayest, It is for my sons and for my
daughters,
who shall declare to thee the law in Sheol?
The sons of men are like the herbs of the field,
some flourish, and others fade.

Sir. 16, 17.

XXVIII.

μὴ εἴπῃς ὅτι Ἀπὸ Κυρίου κρυβήσομαι

μὴ ἐξ ὑψους τις μου μνησθήσεται;

ἐν λαῷ πλείονι οὐ μὴ μνησθῶ,

τίς γὰρ ἢ ψυχὴ μου ἐν ἀμετρήτῳ κτίσει;

* אל תאמר מאל נסתרתני ובמרום מי יזכרני. בעם נבד
לא אודע או מי נפשי בקצות רוחות
S^aadyah, p. 178, l. 12.

Say not, I am hidden from God,
and in the height who shall remember me?
Among a numerous people I shall not be known,
or what is my soul among the multitude of spirits?

Cf. Sir. 18, 16, &c. XXIX.

οὐχὶ καύσωνα ἀναπαύσει δρόσος;
οὕτως κρείσσω λόγος ἢ δόσις.

כל הנותן פרוטה לעני מתברך בששה ברכות
והמפייסו בדברים מתברך ביא ברכות

B. T. Baba Bathra, fol. 9^b.

He who gives a farthing to a poor man is blessed
with six blessings, &c.:
but he who comforts him with words is blessed
with eleven blessings.

Sir. 18, 23. XXX.

πρὶν εὐξασθαι ἐτοίμασον σεαυτόν, (τῇν εὐχὴν
σου A^a.)

καὶ μὴ γίνου ὡς ἄνθρωπος πειράζων τὸν κύριον.

* אמר בן סירה בטרם תדור הכן נדרך כל תהיה כמתעה
Midrash Tanhuma וישל § 8.

Ben Sira said:

Before thou vowest, make ready thy vows:
be not like a deceiver.

XXXI.

Sir. 20, 9. ἔστιν εὐδοκία ἐν κακοῖς ἀνδρί,
καὶ ἔστιν εὖρεμα εἰς ἐλάττωσιν.

מברך על הרעה מעין הטובה. ועל הטובה מעין הרעה
Mishnah Berakhoth, ix. 3.

A man gives thanks for evil which results in good,
and for good which results in evil.

XXXII.

Sir. 20, 15. ὀλίγα δώσει καὶ πολλὰ ὀνειδίζει.

ואל תמסור מזונותינו בידי בשר ודם שמתנתם מעוטה
וחרפתם מרובה

J. T. Berakhoth, iv. 2.

Deliver not our livelihood into the hands of men
(*lit.* flesh and blood),
for their giving is small, and their reproaching
great.

XXXIII.

Sir. 21, 11.

ὁ φυλάσσω νόμον κατακρατεῖ τοῦ ἐννοήματος αὐτοῦ.
καὶ συντέλεια τοῦ φόβου Κυρίου σοφία.

בראתי יצר הרע ובראתי לו תורה תבלין. ואם אתם
עוסקים בתורה אין אתם נמסרים בידו

B. T. Qiddushin, fol. 30^b.

I created the evil propensity:
I created against it the Law as a safeguard (*lit.*
a seasoning).
If ye are occupied in the Law,
ye shall not be delivered into its hand.

XXXIV.

Sir. 21, 20.

μωρὸς ἐν γέλῳτι ἀνυψοῖ φωνὴν αὐτοῦ,
ἀνὴρ δὲ πανοῦργος μολύσῃ ἡσυχίᾳ μειδιάσει.

Cf. also 19, 30.

בשלשה דברים אדם ניכר. בכיסו ובכוסו ובכעסו
ואמרי ליה אף בשחקו
B. T. Erubin, fol. 65^b.

By three things a man is known, by his purse,
by the wine-cup, and by his vexation. They say
to him: By his laughter also.

Compare Aboth N., p. 86^a:

בשלשה דברים בודקין את האדם. במשא ומתן וברוב
יין וברוב שיחה

By three things do men test a man,
by trading (*lit.* giving and taking), and by much
wine, and by much talking.

XXXV.

Cf. Sir. 21, 22. πρὸς μωροῦ ταχὺς εἰς οἰκίαν.

Also verse 23.

* כתיב בספר בן סירה שלשה שנאתי וארבעה לא
אהבתי. שר הנרגל בבית המשתאות. ואמרי לה שער
הנרגן. (ואמרי לה שר הנרגן.) והמשיב שבת במרומי קרת.
והאוחז באמה ומשתין מים. והנכנס לבית חבירו פתאום
B. T. Niddah, 16^b.

Three things I hate, and four I do not love:
(1) a prince who frequents the house of ban-
queting; (2) . . . ; (3) . . . ; (4) the man that
enters suddenly the house of his neighbour.

Sir. 21, 22.

ποὺς μωροῦ ταχὺς εἰς οἰκίαν,
 ἄνθρωπος δὲ πολὺπείρος αἰσχυνθήσεται ἀπὸ
 προσώπου.

23. ἄφρων ἀπὸ θύρας παρακίπτει εἰς οἰκίαν,
 ἀνὴρ δὲ πεπαιδευμένος ἔξω στήσεται.

* ולעולם אל ימהר אדם לבית חבירו שכך כחו בספר
 בן סירא: רגל נבל מהרה אל בית ואיש מזימות יכניע
 רבים: לעולם אל יסתכל אדם לשער הבירו שכן בספר בן
 סירא: אויל מפתח יביט אל בית וכבוד לאיש בבית עמיו
 פירקא דרבינו הקדוש, 14^a, ed. Schönblum; see Schechter,
J. Q. R. iii. p. 695, No. 21.

Let a man never hasten into the house of his
 neighbour; for thus it is written in the book of
 Ben Sira:

The foot of a senseless man hastens to (an-
 other's) house,
 but a prudent man will subdue many.

Let a man never look in at the door of his
 neighbour; for thus (it is written) in the book of
 Ben Sira:

A foolish man gazes from the door into (an-
 other's) house,
 but a man's honour is in the house of his own
 kinsmen.

Sir. 25, 2.

XXXVII.

τρία δὲ εἶδε ἐμίσησεν ἡ ψυχὴ μου . . .
 πτωχὸν ὑπερήφανον, καὶ πλούσιον ψεύστην,
 γέροντα μοιχὸν ἐλαττούμενον συνέσει.

ארבעה אין הרעת סובלתן, אלו הן: דל נאה, ועשיר
 מכחש חזק מנאף. [ופרנס מחנאה על הצבור]¹

B. T. Pesahim, fol. 113^b.

There are four things that the mind cannot bear.

They are these:

A poor man that is proud, a rich man that is a liar,
 an old man that is an adulterer,
 and a ruler that exalts himself above the multitude.

¹ The last clause is not in Sirach.

XXXVIII.

Sir. 25, 3. ἐν νεότητι οὐ συναγίχας,
 καὶ πῶς ἂν εὖροις ἐν τῷ γήρα σου;

ובן מתלא אמר: אם בנערותך לא חפצתם איך
 תשיגם בוקנותיך

Aboth N., ch. 24 (p. 78).

Thus says the proverb:

If in thy youth thou hast had no delight in them,
 how wilt thou attain them in thy old age?

XXXIX.

Sir. 25, 13.

πᾶσαν πλῆγην, καὶ μὴ πλῆγην καρδίας
 καὶ πᾶσαν πονηρίαν, καὶ μὴ πονηρίαν γυναικός.

אמר רב כל חולי ולא חולי מעים כל כאב ולא כאב
 לב כל מיהוש ולא מיהוש ראש כל רעה ולא אישה רעה

B. T. Shabbath, fol. 11^a.

Rab said: Any sickness, but not sickness of the
 bowels;

any pain, but not the pain of the heart;
 any ache, but not the aching of the head;
 any evil, but not an evil woman.

XL.

Sir. 26, 1.

γυναικὸς ἀγαθῆς μακάριος ὁ ἀνὴρ,
 καὶ ἀριθμὸς τῶν ἡμερῶν αὐτοῦ διπλάσιος.

* אישה יפה אשרי בעלה מספר ימיו כפלים

B. T. Yebamoth, fol. 63^b.

Happy is the husband of a beautiful woman:
 the number of his days is doubled.

XLI.

Sir. 26, 3. γυνὴ ἀγαθὴ μερὶς ἀγαθῆς,
 ἐν μερίδι φοβουμένων Κύριον δοθήσεται.

* כתוב בספר בן סירא אישה טובה מתנה טובה בחיק
 ירא אלהים תנתן. [אישה רעה צרעת לבעלה מאי תקנתיה
 יגרשנה מביתו ויתרפא מצערותה]¹

B. T. Synhedrin, fol. 100^b; cf. Yebamoth, fol. 63^b.

It is written in the book of Ben Sira:

A good wife is a good gift;
 she shall be given into the bosom of him that
 feareth God.

An evil wife is a plague (*hiz*, a leprosy) to her
 husband.

What is the remedy? Let him drive her from his
 house (i. e. divorce her),
 and he shall be healed from the plague of her
 (*hiz*, from her leprosy).

¹ The second part not in Sirach.

XLII.

Sir. 28, 12. ἐὰν φυσήσης σπινθήρα ἐκκαήσεται,
 καὶ ἐὰν πτύσης ἐπ' αὐτὸν σβεσθήσεται.

* בר סירא אומר היתה לפניו נחלה נפח בה ויבערה.

רקק בה וכבתה

M. Rabbah, Leviticus, fol. 153; and anonymously in Yalkut, Levit., § 460; Psalm, § 767; Job, § 501.

Bar Sira says:

There was a live coal before a man: he blew upon it and it flamed; he spit upon it and it was extinguished.

XLIII.

Sir. 30, 23.

ἀγάπα τὴν ψυχὴν σου καὶ παρακάλει τὴν καρδίαν σου,
καὶ λύπην μακρὰν ἀπόστησον ἀπὸ σοῦ·
πολλοὺς γὰρ ἀπέκτεινεν ἡ λύπη,
καὶ οὐκ ἔστιν ὠφελία ἐν αὐτῇ.

* אל תצר צרת מחר כי לא תדע מה ילד יום שמה
מחר ואיננו נמצא מצטער על עולם שאין שלו

B. T. Yebamoth, fol. 63^b.

Be not troubled for the trouble of the morrow, for 'thou knowest not what a day may bring forth' (Prov. 27, 1).

Perhaps on the morrow he will be no more, and be found grieving over a world that is not his.

XLIV.

Sir. 30 (33), 33.

ἄρτος καὶ παιδεία καὶ ἔργον οἰκέτη.

34. ἔργασαι ἐν παιδί, καὶ εὐρήσεις ἀνάπαυσιν.

דניחא ליה דלא נסתרי עבריה

B. T. Baba Metsia, fol. 65^a.

For it is better for him that his servant should not become an idler.

So Rashi; cf. Kohut, *Aruch* s. v. כהר (ii).

XLV.

Sir. 31 (34), 26.

φονεύων τὸν πλησίον ὁ ἀφαιρούμενος συμβίωσιν,
καὶ ἐκχέων αἷμα ὁ ἀποστερῶν μισθὸν μισθίου.

ואר יוחנן כל הגוול שוה פרוטה מחבירו כאלו נוטל
נשמתו ממנו

Midrash Tanhuma (p. 12^b) נח, ד.

Rabbi Johanan said: Any one who steals the worth of a farthing from his neighbour is as though he took away his life.

XLVI.

Sir. 31 (34), 27.

καὶ ἐκχέων αἷμα ὁ ἀποστερῶν μισθὸν μισθίου.

כל הכובש שכר שכיר כאלו נוטל נפשו ממנו

B. T. Baba Metsia, fol. 112^a.

Every one who suppresses the hire of an hireling is as though he took from him his life.

XLVII.

Sir. 32 (35), 21. προσευχὴ ταπεινοῦ νεφέλας διήλθε.

ההיא מלתא סלקא ובקע ריעין

Zohar, Levit. צו (3, p. 62).

That word mounts up, and cleaves the firmaments.

XLVIII.

Sir. 34 (31), 28.

ἀγαλλίαμα καρδίας καὶ εὐφροσύνη ψυχῆς
οἶνος πινόμενος ἐν καιρῷ αὐτάρκης.

Cf. the Syriac (31, 28).

זכה משמחו לא זכה משממו

B. T. Yoma, fol. 76^b.

If he acts rightly, (i. e. drinks in moderation, Rashi,) it (wine) gladdens him; if he does not act rightly, (i. e. drinks to excess,) it ruins him.

XLIX.

Sir. 34 (31), 28. 29.

ἀγαλλίαμα καρδίας καὶ εὐφροσύνη ψυχῆς
οἶνος πινόμενος ἐν καιρῷ αὐτάρκης·
πικρία ψυχῆς οἶνος πινόμενος πολὺς κ.τ.λ.

אלא שירותא דחמרא דווחא סופיה עציבו

Zohar, Levit. שביעי (3, p. 77).

But the beginning of wine is gladness, and the end thereof sorrow.

L.

Sir. 35 (32), 4. ὅπου ἀκρόαμα μὴ ἐκχέης λαλίαν.

אין מסיחין בסעודה

B. T. Taanith, fol. 5^b.

Men should not talk much at a meal.

LI.

Sir. 36 (33), 7.

διὰ τί ἡμέρα ἡμέρας ὑπερέχει,
καὶ πᾶν φῶς ἡμέρας ἐνιαυτοῦ ἀφ' ἡλίου;
8. ἐν γνώσει Κυρίου διεχωρίσθησαν,
καὶ ἡλλοίωσεν καιροὺς καὶ ἑορτάς.

שאלה זו שאל מורנוס רופוס את ר' עקיבא אמר לו
ומה יום מיומים. אמר לו ומה גבר מנוברין. אמר לו
דמרי צבי. שבת נמי דמרי צבי

B. T. Synhedrin, fol. 65^b; Midrash Tanhuma, Exodus
תרומה, א (p. 109^b).

Turnus Rufus asked this question of R. Akiba,
and said to him,

Why is one day different from another?

He said to him, And why is one man different
from another?

He said to him, Because the Lord wills;
and the Sabbath also is because the Lord wills.

LII.

Cf. Sir. 36, 26. πάντα ἄρρενα ἐπιδέξεται γυνή.

אמר ריש לקיש טוב למיתב מן דו מלמיתב ארמילו
B. T. Kethuboth, fol. 75^a.

It is better to dwell two together, than to dwell
a widow.

LIII.

Sir. 36, 30^b.

καὶ οὐ οὐκ ἔστιν γυνή, στενάξει πλανώμενος.

שמחת לב אשה

B. T. Shabbath, fol. 152^a.

The joy of the heart is a wife.

כל אדם שאין לו אשה שרוי בלא שמחה

B. T. Yebamoth, fol. 62^b.

Every man who has no wife, dwells without joy.

LIV.

Sir. 38, 1.

τίμα ἱατρὸν πρὸς τὰς χρείας τιμαῖς αὐτοῦ.

המשל אומר כבר את רופאך עד שלא תצטרך לו

Midrash Rabba, Exodus, c. xxi.

(The proverb says): Honour thy physician
before thou hast need of him.

The proverb also occurs in an Aramaic form:

אמר ר' לעזר אוקיר לאסייך עד דלא תצטרך ליה:

J. T. Taanith, iii. 6.

In Midrash Tanhuma, Gen. פקד, § 10 (p. 51^b), it is
introduced with the words:

אך לעזר כתוב בספר בן סירא

See Schechter, *J. Q. R.* iii. p. 694, No. 16, and note 79.

LV.

Sir. 38, 4.

Κύριος ἔκτισεν ἐκ γῆς φάρμακα:

7. ἐν αὐτοῖς ἐθεράπευσεν καὶ ἦρεν τὸν πόνον αὐτοῦ,

8. μυρεψὸς ἐν τούτοις ποιήσει μύγμα.

אלוה העלה סמים מן הארץ. בהם הרופא מרפא את

המכה ומהם הרוקח מרקח את המרקחת

Midr. Rabba, Genesis, viii; Midr. Yalkut, Job, § 501.

God causes spices to spring up out of the earth:
With them the physician heals the stroke,
and of them the perfumer compounds the perfume.

LVI.

Sir. 38, 24.

καὶ ὁ ἐλασσούμενος πράξει αὐτοῦ σοφισθήσεται.

הוי ממעט בעסק ועסוק בתורה וריון למצות והוי נהוג

בשפלות רוח עם כל אדם

Aboth N., cap. 33, p. 73^b (cf. also Aboth, iv. 14).

Have little business, but be busied in the Law,
and eager for the commandments;
and behave thyself in humbleness of spirit with
every man.

LVII.

Sir. 39, 25. ἀγαθὰ τοῖς ἀγαθοῖς ἔκτισται ἀπ' ἀρχῆς,
οὕτως τοῖς ἁμαρτωλοῖς κακά.

טובה שמורה לטובים ורע שמורה לרעים

Sepher Yetsira, p. 102, note 1.

Good is kept for the good,
and evil is kept for the evil.

LVIII.

Sir. 40, 19.

τέκνα καὶ οἰκοδομὴ πόλεως στηρίζουσιν ὄνομα,
καὶ ὑπὲρ ἀμφοτέρω γυνὴ ἄμωμος λογίζεται

שלשה מרחיבין דעתו של אדם. אלו הן. דירה נאה.

ואשה נאה. וכלים נאים

B. T. Berakhoth, fol. 57^b.

Three things enlarge the understanding of a man.

They are these :

a comely dwelling, a comely wife, and comely furniture.

Sir. 40, 25.

LIX.

χρυσιον καὶ ἀργύριον ἐπιστήσουσιν πόδα.

ואת כל היקום אשר ברגליהם. אֲרַ אֲלֶעָזֶר זֶה מִמּוֹנֵי שֶׁל

אדם שמעמידו על רגליו

B. T. Pesahim, fol. 119^a.

'And every (living) substance that followed them' (Deut. 11, 6, *lit.* that was at their feet).

R. Eleazar says: This means the wealth of a man, which makes him stand firm upon his feet.

Sir. 40, 29.

LX.

ἀνὴρ βλέπων εἰς τράπεζαν ἀλλοτρίαν,

οὐκ ἔστιν αὐτοῦ ὁ βίος ἐν λογισμῷ ζωῆς.

שלשה חייהן אינם חיים. ואלו הן המצפה לשלחן חברו

ומי שאשתו מושלת עליו ומי שיסורין מושלין בגופו :

B. T. Betsah, fol. 32^b.

There are three men whose life is no life. They are these :

The man who watches the table of his neighbour, the man whose wife rules over him, and the man whose body is ruled by pains.

LXI.

Sir. 42, 9. θυγάτηρ πατρὶ ἀπόκρυφος ἀγρυπνία,

καὶ ἡ μέριμνα αὐτῆς ἀφιστᾷ ὕπνον.

10. ἐν παρθενείᾳ μὴ ποτε βεβηλωθῇ . . .

καὶ συνωκηκυῖα μὴ ποτε στειρώσῃ.

בת לאביה מטמונת שוא. מפחדה לא יישן : בקטנותה

שוא תתפתח. בנערותה שמא תונה. בנרה שמא לא

תנשא. נשאת שמא לא יהיו לה בנים. חוקינה שמא

תעשה כישפים.

B. T. Synhedrin, fol. 100^b.

A daughter is a vain treasure to her father :

for fear about her, he does not sleep ;

in her youth, lest she be seduced ;

in her maidenhood, lest she play the harlot ;

when she is marriageable, lest she be not married ;

when she is married, lest she have no sons ;

when she is old, lest she practise sorcery.

LXII.

Sir. 9, 12 (Syriac).

חַם לְנֵאָמָה לֹא יִשְׁכַּח עִם הָאִשָּׁה

אל תרבה שיחה עם האשה

Aboth, i. 5 ; Geiger in *ZDMG.* xii. p. 537.

And prolong not converse with a woman.

The following proverbs, ascribed to Ben Sira, are not found in the Greek or Syriac versions.

LXIII.

*הדר אלהים בני אדם. הדר בני אדם כסותן (בסותו, *or*,

End of *Derekh Erets Zuta* (anonymous) ; Tanya, No. 10 (with the introductory words בן סירא אומר. See Schechter, *J. Q. R.* iii. p. 695, No. 19.

The glory of God is the sons of men ;

the glory of the sons of men is their clothing.

LXIV.

*כדכתיב בספר בן סירא : הכל שקלתי בכף מאזנים ולא מצאתי קל מסובין. וקל מסובין חתן הדר בבית חמיו. וקל מחתן ארח מכנים ארח. וקל מארח משיב דבר בטרם ישמע

B. T. Baba Bathra, fol. 98^b ; Yalqut Proverbs, § 956.

As it is written in the book of Ben Sira :

I have weighed all things in the balance, and have found nothing lighter than bran ; but lighter than bran is the bridegroom who dwells in the house of his father-in-law, and lighter than the bridegroom is a guest (*lit.* traveller) who introduces another guest, and lighter than the guest is 'he that giveth answer before he heareth' (Prov. 18, 13).

LXV.

*כתוב בספר בן סירא : זכור את יום אסיפתך ואסוף חרפה וקבץ זכויות כי ביום אסיפת האדם אין מלוהו הון ורב כח כי המעשה נכון ילך לפניו וצדקתו תאיר עיניו

Baraitha Kallah, ed. Coronel, 7^b. See Schechter, *J. Q. R.* iii. p. 697, No. 23.

It is written in the book of Ben Sira :

Remember the day of thy being gathered (in death) ; withdraw (*lit.* gather in) reproach and acquire virtue (*lit.* merits) ;

for in the day of a man's being gathered,

d 2

neither riches nor great strength accompany him; for his work is prepared, it will go before him, and his righteousness shall lighten his eyes.

LXVI.

* כל ימי עני רעים בן סירא אומר אף לילות בשפל גנים
גנו ובמרום הרים כרמו ממטר גנים לגנו ומעפר כרמו
לכרמים:

B. T. Synhedrin, fol. 100^b.

See marginal note to Sir. 40, 22, in the Hebrew text.

All the days of the poor are evil. Ben Sira says, the nights also. His roof is the lowest of roofs, and his vineyard is in the height of the mountains: the rain of other roofs falls on his roof, and the earth of his vineyard falls on other vineyards.

LXVII.

* דבת[י]ב זלדקן קורטמן עברקן סכסן:

B. T. Synhedrin, 100^b.

As it is written: The thin-bearded is cunning and the thick-bearded is a fool.

This proverb is also found in the second Alphabet (see below, p. xxix).

LXVIII.

* מפרש בספר בן סירא: לכך קורא מקום להקבה
לפי שהוא מקומו של עולם ואין העולם מקומו

It is explained in the book of Ben Sira, that the Holy One (blessed be he!) is called 'place', because he is the place of (i.e. contains) the world, and the world is not his place.

See Schechter (*J. Q. R.* iii. p. 697, No. 24, and p. 706, note 109), who points out that the passage is probably taken from Bereshith Rabba (בב), not from Ben Sira (בס). See No. I. d.

¹ A common Rabbinical designation of God. Cf. *τόπος* in Philo (e.g. de Somniis, i. § 11, ed. Mangey, i. 630).

LXIX.

* כתיב בספר בן סירא: הוי רחים לשלמא. דעליה
קם עלמא. רחים כל עמה וז

Baraitha Kallah, ed. Coronel, 7^b.

It is written in the book of Ben Sira: Love peace, for on it the world is stayed. Love all people, &c.

The rest of the passage is very corrupt, and cannot be translated without resorting to violent emendations. See Schechter, *ibid.*, p. 696, and p. 705 for Reifmann's reconstruction.

The next two passages have been quoted as belonging to Ben Sira, but on insufficient grounds.

LXX.

לפום גמלא שיחנא

B. T. Sota, 13^b; Bereshith R., § 19, beginning.

According to the camel, so is the burden.

LXXI.

במגלת חסידים מצאו כתוב. יום תעובני יומים אעובך

J. T. Berakhoth, end.

In the scroll of the Ḥasidim it was found written:

For one day thou didst desert me,
and for two days will I desert thee.

LXXII.

The Alphabet of Ben Sira (see above, p. xiv).

אוקיר לאסיא עד דלא תצטריך ליה

Honour the physician before thou hast need of him.

Cf. above, No. LIV.

בר דלא בר (סבר) שבקיה על
אפי מיא וישט

The son who is not clear-witted, leave him upon the surface of the water and let him swim (trade).

גרמא דנפיל בחולקך בין טב או ביש גרדיה

The bone that has fallen to thy lot, whether it be good or evil, gnaw it.

דחבא צריך לקמצאה ועולימא להלקאה

Gold must be hammered, and a child must be beaten.

הוי טב וחולקך מן טבתא לא תמנע

Be good, and thy portion of goodness do not refuse.

רוי ליה לבישא ווי לחן לדבוקיהו

Woe to the wicked, and woe to them that consort with him.

זרוק לחמך על אפי מיא ואת משכח ליה בסוף יומיא

Cast thy bread upon the waters, for thou shalt find it at the end of the days.

Eccles. II, 1.

חזית חמר אוכם לא אוכם ולא חזיר

Hast thou seen white (l. חזיר) and black (combined)? It (the result) is neither black nor white.

The readings are uncertain.

טב לביש לא תעביר ובישא לא ימטי לך

Do not good to the evil, and evil shall not befall thee.

Cf. above, No. X.

ידיך מן טיבותא לא תמנע

Restrain not thy hand from doing good.

The Bodleian MS. (New Hebrew Catalogue, No. 1466) has *ידיך מן נגרא לעולמא לעולמא לא תמנע* never restrain thy hand from chastising a child.

כלתא עלת לגנונא ולא ידעת מה מטי לה

The bride goes into the canopy, and knows not what is coming upon her.

לחכימא ברמיזא לשטיא בכורמיזא (חוטרא) (MS.)

For a wise man with a sign, for a fool with the fist.

מוקיר מבסרוהי דמה לחמרא

He who honours a man that despises him, is like an ass.

נור דליק מוקיר גדישין סניאין

A fire when it is kindled (l. קליל a little fire) burns many sheaves.

Cf. Ep. of S. James 3, 5.

סבא בביתא סימנא טבא בביתא

An old man in a house is a good sign in the house.

ערבא טבא מאה צפרין ובישא אלף אלפין

A good surety is for a hundred days, but an evil surety is for a thousand thousand.

פתור פתורה פריש מחלוקת

Make clear the explanation, and remove differences.

צריך את למיסב ולמיתן יהא חולקך עם בר טבין

If thou must trade, let thy lot be with the lucky.

קריבא סחורתא אכלתיה מריה ורחיקא אכלא למריה

Stock that is near at hand its owner consumes, but that which is far off consumes its owner.

רחימא קרמאה לית את כפר ביה

An old friend do not thou repudiate.

MS. Bodl. *רחימך קרמאה לא תהכפר ביה ובעיקבא ליה את נכר* :

שיתין מליכין יהוון לך ומליכות נפשך לא תשבוך

Take sixty counsellors, but the counsel of thy heart do not abandon.

Cf. above, No. VII.

תתיהב לך ידא כי הות שביעא ולא דהות כפינא

Let the hand be given to thee when it is satisfied, but not when it is hungry.

MS. Bodl. *חתן לך ידא דהות שביעא ולא דהות בפיו ושביע* :

LXXIII.

With regard to the second Alphabet, see the Preface, p. xiv.

The first line (letter א) is similar to No. XLIII in our list of proverbs. Lines 2 (ב), 5 (ה), 16 (ע), 17 (פ) are from No. XVI in our list. Line 3 (ג) is from No. VII. Line 7 (ז) is from No. LXVII. Lines 9 (ט), 10 (י), and 11 (כ) from No. LXI.

The rest is not worth reprinting.

The Persian translation mentioned above (p. xv) (British Museum MS. Or. 4731) begins as follows:

בשם שדי בורא עולם באמירה. אתחיל לכתוב ספר בר סירא. אלפא ביהא לבן סירא

כתיב עושה גדולות עד אין חוקר ונפלאות עד אין מספר. נישתה אסח כ נאי בוורגי הא חא כה ניסת שמארי ועגאייב הא חא כה ניסת נהאייני

(In Persian characters: *نویشه است کونای بزورگمها تا که نیست نهایی*)
(که نیست شعاری وعجائبها تا که نیست نهایی)

The following sayings found in the work מבחר הפנינים, ascribed to Solomon ibn Gabirol (see above, p. xi), are cited by Reifmann (Haasyf, iii. p. 250) as showing the influence of Sirach. The translation, which is from Ascher's edition, is rather free.

LXXIV.

Sir. 19, 10. Ἀκήκοας λόγον ; συναποθανέτω σοι
θάρσει, οὐ μὴ σε ρήξει.

ושאלו לחכם אוהו הסתרת הסוד. אמר שמתי לבי קברו
מבחר הפנינים, No. 318.

The sage was asked the surest means of keeping a secret. Said he, I make my heart its tomb.

LXXV.

Sir. 20, 18. Ὀλίσθημα ἀπὸ ἐδάφους, μᾶλλον ἢ ἀπὸ γλώσσης.

אמר מות האדם בכשלונו לשונו. ולא מות בכשלונו
רגלו. כי בכשלונו לשונו יסור ראשו וכשלונו רגלו יפא
לזמן מעט
Ibid. 357.

He was wont to say, A slip of the tongue is more dangerous than the slip of the foot, for the slip of the tongue may cost thy head, whilst the slip of the foot may easily be cured.

LXXVI.

Sir. 20, 30 (and 41, 14). Σοφία κεκρυμμένη καὶ θησαυρὸς ἀφανής,
τίς ὠφέλεια ἐν ἀμφοτέροις ;

ואמר כל חכמה שלא ידובר בה. כמטמון שאין
מוציאין ממנו
Ibid. 58.

Wisdom lying dormant is like an unproductive treasure.

LXXVII.

Sir. 26, 28.

Ἐπὶ δυσὶ λελύπηται ἡ καρδία μου,
καὶ ἐπὶ τῷ τρίτῳ θυμός μοι ἐπῆλθεν·
ἀνὴρ πολεμιστῆς ὑστερῶν δι' εἰδειαν,
καὶ ἄνδρες συνετοὶ ἐὰν σκυβαλισθῶσιν,
ἐπανάγων ἀπὸ δικαιοσύνης ἐπὶ ἁμαρτίαν.

ואמר חמלו על נכבד שנקל. ועל עשיר שנורש. ועל
חכם שנפל בין הפתאים; ואמר אין מי שצריך לחמול
עליו. כחכם שנפל עליו דין כסיל

Ibid. 66, 67.

The sage observed, Pity the noble-hearted who has fallen; the rich that has become reduced; and the wise whose lot is cast amongst the fools. None deserves our pity more than the wise who has become subjected to the judgement of fools.

LXXVIII.

Sir. 30, 16.

Οὐκ ἔστιν πλοῦτος βελτίων ὑγείας σώματος,
καὶ οὐκ ἔστιν εὐφροσύνη ὑπὲρ χαρὰν καρδίας.

אין עושר כבריאות ולא נעימות כלב מוב

Ibid. 457.

There is no greater riches than health, no greater pleasure than a cheerful heart.

LXXIX.

Sir. 40, 28. Τέκνον, ξωγὴν ἐπαιτήσεως μὴ βιώσεως·
κρείσσον ἀποθανεῖν ἢ ἐπαιτεῖν.

ואמר הקבר ולא הרש

Ibid. 564.

Better the grave than a fall to poverty.

GLOSSARY OF WORDS

*not found in the Hebrew of the Old Testament, or found in it only in the passages quoted, or referred to. The words marked * are either themselves common, or closely resemble words which are common, in New-Hebrew or Aramaic.*

- * **אַכְפָּה** *pressure, distress*, **לְאַכְפָּה** 46, 5 *when there was distress to...* (Talm.: cf. **אַכַּף** *to press upon*, Prov. 16, 26; **אַכָּף** *pressure*, Job 33, 7; **אַכָּף** *to be a care to*, **אַכָּף** *care*).
- אַסוֹן** *bodily injury or mishap*, 41, 9 (Gen. 42, 4. 38. 44, 29. Ex. 21, 22. 23).
- אַפִּים** *face*, 41, 21^a (si vera l.: v. marg.) in a general sense, as in Aram. (with **אֶפֶס** cf. 1 Ki. 2, 17 **אֶפֶס** *לא יתיב ית אפִּיךָ* 20. In O. T. **אפִּים** is confined to two or three particular phrases).
- אַצִּיל** *joint*, viz. of the upper arm, i.e. either the shoulder-joint or the elbow (**אֶצְלָא**: cf. 9, 9 **אֶצְלָא** *elbow*), 41, 19 (**אֶצְלָא ידִיךָ** Jer. 38, 12; **אֶצְלָא ידִיךָ** Ez. 13, 18; **אֶצְלָא** Ez. 41, 8?).
- אַצֵּל** *to set apart, separate*, Nif. 46, 8 (Gen. 27, 36. Num. 11, 17. 25. Qoh. 2, 10); *to be withdrawn, diminished*, 42, 21^c (Ez. 42, 6).
- * **אַשּׁוֹת** *fires*, 48, 3 (NH. pl. of **אֵשׁ**).
- בֵּית** 42, 12 perhaps *among*, cf. **בֵּית** (contr. from **בֵּינָת**: so Ez. 41, 9^b, and perhaps Prov. 8, 2 **בֵּית**, Job 8, 17 **בֵּית**. Syr. **בֵּית**).
- * **בָּהַר** (conj. for **בָּהַר**) *to blind, dazzle*, 43, 4 (Syr. **בָּהַר** *to blind*, said of the sun).
- * **בָּהַר** *to commit adultery*, 42, 9.
- * **בָּהַר** (or **בָּהַר**) *to bring to an end*, 43, 4 (O. T. **בָּהַר** *to come to an end*, Ps. 7, 10. 12, 2. 77, 9; *to complete*, si vera l., 57, 3. 138, 8).
- * **בָּהַר** *side, bank*, 40, 16 (cf. j. Targ. **בָּהַר**, **בָּהַר** *bank*; j. Aram. **בָּהַר** *side*).
- בְּיָד** *hindmost part* (cf. **בְּיָד**), viz. of a temple, *inmost temple* (i.e. the Holy of holies), 45, 9 (15 times in 1 Ki. 6-8, 2 Chr. 3-5; Ps. 28, 2; and probably 2 Ki. 10, 25 for **בְּיָד**).
- * **דּוֹפִי** *spot, fault*, 44, 19 marg. (Talm.: **דּוֹפִי** Ps. 50, 20).
- * **דָּחַף** *to urge on, impel*, partic. **דָּחַף** perhaps 40, 6^d (Est. 3, 15. 8, 14; **דָּחַף** 6, 12. 2 Chr. 26, 20: cf. **מִדְּחַפֶּת** *thrusts*, Ps. 140, 12. Also Targ.).
- * **דַּעַת** *state of mind, thought*, 40, 5^d (NH. *mind, opinion, view*, cf. p. xx, No. XI; p. xxiv, No. XXXVII. In O. T. only in the objective sense of *knowledge*).
- הוֹדוֹת** *thanksgiving*, 47, 8 **נָתַן הוֹדוֹת** (unless **הוֹדוֹת** should be read, prob. an extension of the substantival use of the inf. **הוֹדוֹת** found in Neh. 12, 46, cf. 1 Chr. 25, 3. Ezra 3, 11).
- הַמֶּלֶךְ** *multitude* (in a weakened sense, of *inanimate things*), 45, 9 (so in late Heb., 1 Chr. 29, 16. 2 Chr. 31, 10).
- זָבַד** *bestowal, gift*, 40, 29^c marg. (Gen. 30, 30; Syr. **זָבַד**, spec. of a dowry).
- * **הִירִיר** *to shine*, 43, 9 (Dan. 12, 3: usually in O. T. *to warn*).
- * **הִירִיר** *shining*, 43, 8 (cf. **הִירִיר**, Targ. **הִירִיר** Ez. 8, 2. Dan. 12, 3).
- * **הִירִיר** *warned, well-advised*, 42, 8^c (NH. (*Aboth* 1, 9); Targ., Syr., Aram. of Ezra 4, 22).
- * **וָעַץ** *to quake*, 48, 12 (Est. 5, 9. Qoh. 12, 3; Aram. of Dan. 5, 19. 6, 27. The Pilpel also Hab. 2, 7).
- * **וִיקוֹת** *sparks, flashes*, 43, 13, **וִיקוֹת** marg. (Is. 50, 11; cf. **וִיקוֹת** Prov. 26, 18 *fiery missiles*: **וִיקוֹת** *shooting-star*).
- * **זָמַן** *time*, 43, 7 (Qoh. 3, 1. Neh. 2, 6. Est. 9, 27. 31; and often in the Aram. of Dan., Ezra).
- * **זָמַן**, pl. **זָמַיִם**, *kind*, 49, 8 (Ps. 144, 13. 2 Chr. 16, 14; Aram. of Dan. 3, 5. 7. 10. 15).

- הָעֵינִים *to make indignant*, 43, 17 *marg.* (זַעַם in Qal, Ps. 7, 12 *al.*; but ? זַעַם *shaketh*, Ps. 29, 8 ☞ for Heb. יָהִל, Is. 23, 11 ☞).
 זָרָא *loathsomeness*, 39, 27 (from Num. 11, 20).
 *הִזָּה *to declare*, 42, 19 (Ps. 19, 3, and prob. 52, 11 אֶחָיָה for אֶחָיָה, Job 15, 17. 32, 10. 17. 36, 2, and Aram. of Dan.; cf. אֶחָיָה *declaration*, Job 13, 17).
 חֵית זֶן *beast of tooth*, 39, 30 (for the combination, cf. the common Syr. expression سَيْلُ حَيٍّ, Deut. 32, 24 [for Heb. שֶׁן בְּהֵמָה]; Rev. 13, 1, &c.: PS. col. 1255. Cf. Sir. 12, 13 ☞).
 חֲלִיפּוֹת *things that have passed away, the past*, 42, 19 (cf. חָלַף *to pass away*, Is. 2, 18. Cant. 2, 11. Job 9, 26. Ps. 102, 27; *to pass away from, escape*, Sir. 42, 20).
 *חֲלָהּ *for the sake of*, 42, 25 (Num. 18, 21. 31: Targ. חֲלָהּ, Syr. حَلَّ).
 *חָסַר *reproach*, 41, 22^c *marg.*, perhaps also 41, 6 (see the note), and certainly (note the same difference between ☞ and ☞) 31, 31 (Lev. 20, 17. Prov. 14, 34: חָסַר *to reproach*, Prov. 25, 10. Syr. حَسَب; Targ. חָסַר).
 חָסַם *to close up firmly, stop up*, 48, 17^d (Deut. 25, 4 *to muzzle*; Ez. 39, 11 MT. *to stop persons passing through*¹).
 חָסַף *to lay bare (a secret)*, 42, 1 (O. T. חָשַׁף Jer. 49, 10 *al.*).
 *חַפְּזָן *business*, 43, 7 (late sense: Prov. 31, 13. Qoh. 3, 1. 17. 8, 6; and NH.).
 *חָרַף prob. *to stir up, incite*, 43, 17 (חָרַף: *to reproach*, the sense of the root in Heb., yields a poor sense).
 חָרַת *to cut in, engrave*, חָרוֹת *engraved*, 45, 11 (Ex. 32, 16,—where, however, as an Aramaism is hardly probable, חָרוֹת is probably an error of transcription for חָרוֹשׁ, as Jer. 17, 1 [and חָרוֹשׁ regularly]; cf. Targ. חָרוֹת Lev. 19, 28. Jer. 17, 1).
 חֲשָׁבוֹן *reckoning*, 42, 3. 42, 4^b *marg.*; ? also 41, 21^b *marg.* for חֲשָׁבוֹת (Qoh. 7, 25. 27. 9, 10; and NH.: cf. חֲשָׁבוֹת, Qoh. 7, 29. 2 Chr. 26, 15).
 חֲשָׁבוֹן 41, 21^b *marg.*: either an error for חֲשָׁבוֹן, or perhaps חֲשָׁבוֹת, an Aramaizing inf. Pa. from חָשַׁב; cf. חֲשָׁמוֹת Ez. 24, 26, התחברות Dan. 11, 23.
 *חֲפִיזָה, fem. חֲפִיזָה *fat (fig.), gross, unimpressionable, obdurate*, 42, 6 (Ps. 119, 70 חֲפִיזָה, Targ. חֲפִיזָה. In Targ. and NH. the root and its derivatives have the same meaning, as Is. 6, 10 for חֲשָׁבוֹן, 1 Sam. 25, 25 טַפְשׁוֹתָהּ for חֲשָׁבוֹן).
 *חֲפִיזָה *chastisement, suffering*, 40, 29^d *marg.* (NH., Targ.: but the verb חֲפִיז is common in the O. T.). Cf. p. xxvii, No. LX.
 חֲשָׁ (as a noun) *substance, property*, 42, 3 (in this sense only Prov. 8, 21 חֲשָׁ אֶחָדִי יֵשׁ, from which it is here probably a reminiscence).
 חֲשִׁישׁ *very aged*, 42, 8 (Job 12, 12. 15, 10. 29, 8, 32, 6; יֵשׁ 2 Chr. 36, 17).
 חֲתִלְכֵּל *to maintain oneself, endure (intrans.)*, 43, 3 (O. T. Pilpel חֲתִלְכֵּל Jer. 20, 9. Mal. 3, 2 *al.*; Sir. 45, 24. 49, 9).
 *חֲנָה *to call by an honourable name or title*, 44, 23 *marg.* 47, 6 (Is. 44, 5. 45, 4. Job 32, 21. 22).
 *חֲתָב *writing*, 39, 32. 42, 7. 44, 5. 45, 11^d (Ez. 13, 9. 1 Chr. 28, 19. 2 Chr. 2, 10. 35, 4. Dan. 10, 21; and often in Ezra, Est. Also in the Aram. of Ezra and Dan. Targ. חֲתָב, Syr. حَتَب).
 *חֲלָהּ *whiteness*, 43, 18 (NH.: לבנה must, it seems, be read as לִבְנָה).
 *חֲלוּהָ *to accompany*, 41, 12 (Qoh. 8, 15, in Qal: in old Heb. only Nif. חֲלוּהָ *to be joined to*...). Cf. p. xxvii, No. LXV.
 חֲלָהּ *the act of taking*, 42, 7 (in O. T. only in the concrete sense of *teaching received, lore*, Prov. 1, 5 *al.*). Cf. under מַתָּה.
 חֲלָהּ *loathing (conj. for מעגל)*, 40, 29^c (cf. O. T. נָעַל, with נָפַשׁ Lev. 26, 11. 15. 30. 43. Jer. 14, 19).
 *חֲמָה *to smile*; מִמְחִי 42, 5, apparently inf. Pa. = مَحْمُوسٌ (cf. מִמְחִי *a blow*, Ez. 26, 9).
 חֲחִלָּהּ, pl. מִחֲחִלָּהּ, *division in the sense of act of dividing*, 41, 21^b. 42, 3 (in O. T. only *division = thing divided*; cf., however, 1 Sam. 23, 28).
 חֲחִלָּהּ, pl. מִחֲחִלָּהּ, *searchings out, care*, 44, 4 (in Ps. 95, 4 מִחֲחִלָּהּ *is a place to be searched out, remotest part*).
 חֲחִלָּהּ *act of stretching out*, 41, 19. [The readiness

¹ With ☞ οἰκοδομέω here, cf. περισκοδομέω in Ez. 39, 11 (the word being referred to the mouth of the valley, and חֲחִלָּהּ: v. Cornill). Comp. also Deut. 8, 9, Targ. Jer. (ap. Levy) חֲחִלָּהּ חֲחִלָּהּ, i.e. *built up firmly*.

- with which the author forms (apparently new) *nomina verbi* by prefixing מ, deserves notice: comp. in the O. T. Num. 10, 2 למקרא הערה ולמסע את-המחנות, Deut. 10, 11 למסע לפני העם, Jud. 7, 15 מסתר פנים, Is. 53, 3 מספר החלום, Ez. 17, 9 למשאות אותה, 33, 31 יובאו אלך, Est. 9, 19, 22 משלוח מנות איש לרעהו, 2 Chr. 19, 7 אין עם, 1 Chr. 6, 16 ממונח הארון, 2 Chr. 19, 7 אין עם . . . משא פנים ומקח-דשחר.]
- מטמון *a treasure*, 42, 9 (cf. מטמון Gen. 43, 23 *al.*).
- מין *kind*, 43, 25 (26 times in the Priests' Code; Deut. 14, 13, 14, 15, 18 [= Lev. 11, 14, 15, 16, 19]; Ez. 47, 10: NH. *kind*; *j.* Aram. *nation*).
- מכונה *fixed resting-place*, fig. for *a home*, 41, 1, 44, 6 (O. T. *stand, base*, 1 Ki. 7, 27 *al.*).
- *מיני (i.e. מני, as Ps. 45, 9) *strings*, 39, 15 (Syr. ܡܝܢܐ, pl. ܡܝܢܐ, *hair, string* (of a musical instrument): Ps. 150, 4 מנים; 45, 9 מני for מנים).
- מנו *from him*, 42, 20 *marg.*, for מנוני.
- מעור *standing-place* (of water), *pond*, 43, 20 (in O. T., but not in this sense).
- מעורם *naked place*, 42, 18 (2 Chr. 28, 15 [Baer]).
- מערף *a dropping*, 43, 22 (cf. ערף *to drop*, Deut. 32, 2, 33, 28).
- מערין 43, 8 *marg.*?
- מפקר *act of depositing*, 42, 7 *marg.* (cf. פקר 2 Ki. 5, 24; and פקרון). With מפקר comp. השומח Lev. 5, 21; and Deut. 15, 2, Neh. 10, 32.
- מקנה *act of buying*, 42, 4^c. (In O. T. only in a concrete sense, *thing possessed*, usually = *cattle*.)
- *מקדו *discipline*, 42, 8 *marg.* (v. l. on מוקד. Perhaps 1 Sam. 20, 30. Talm.; Targ. מרדו; Syr. ܡܪܕܐ).
- מתת (or מתת?) *the act of giving*, 41, 22^d (prob.), 42, 7 (in O. T. מתת *is a gift*). (In Rabb. משא *taking and giving* is a common expression for *commercial dealings, trade* [see p. xxiii, No. XXXIV; and in Aram., p. xxix^b]; and מתת ולקח appears in 42, 7 to be used similarly.)
- *נאה *comely, becoming*, 41, 16 (NH.: in O. T. the form found is נאה Ps. 33, 1 *al.*).
- נהג *to comport oneself, behave*, 40, 23 (NH.: Qoh. 2, 3. In Old Hebrew always *to lead, guide*).
- נהיח *things to come*, 42, 19 (the Nif. נהיח occurs frequently in O. T., e.g. 1 Ki. 12, 24; and the partcp. Prov. 13, 19 תאנה נהיח, Mic. 2, 4 (?); but not with this particular nuance).
- *נהרה *brightness, light*, 43, 1^b *marg.* (Job 3, 4; cf. the verb twice, Is. 60, 5. Ps. 34, 6. Aram. נהור Dan. 2, 22 *Qrē*, and in Targ., Syr. ܢܗܘܪ; cf. the verb נהר, ܢܗܪ).
- ?נוה *eminency, stateliness*, 43, 21 (Ez. 7, 11,—si vera l.: cf. Arab. ٱلَا *elata fuit res*).
- *נור *fire*, 43, 4^d (Aram. נור, Dan. 3, 6 &c.; ܢܘܪ).
- נושבת 43, 4^c appar. (the) *habitable* (land), (cf. Ex. 16, 35 נושבת ארץ; also ܗ ܝܟܘܡܝܢܐ, and ܢܘܫܒܬ).
- *נטל *to take counsel*, 42, 8 (a NH. expression: נטל in Old Heb. is *to lift* or *take up*; but it is rare, and is not found in this idiom).
- נכר *offspring and progeny*, 41, 5, 47, 22^c (Gen. 21, 23. Is. 14, 22. Job 18, 19).
- *ניסוי (i.e. נסוי) *probation*, 44, 20^d (a NH. form of noun; Strack u. Siegfried, *Lehrb. der Neuhebr. Spr.* § 52^c: comp. for Old Hebrew, König, *Lehrgeb.* ii. 1. § 74. 2).
- הנעים *to make sweet*, of the voice, 47, 9^b *marg.* (so NH.: נעם in Qal often in O. T.).
- *נעימה *the sound of music*, 45, 9 (ܢܥܝܡܐ; NH. נעימה).
- *נצח *prob. to make brilliant*, 43, 5, 13 (comp. ܢܥܝܡ splenduit, fulsit, inclaruit, ܢܥܝܡ celebrem, clarum fecit, ܢܥܝܡ splendens, ܢܥܝܡ splendor, fulgor. Usually in Aram. in the fig. senses of *to shine, be illustrious* or *distinguished* (Dan. 6, 4), *triumph, conquer*: in O. T. נצח *to pre- side*, 1 Chr. 23, 4. 2 Chr. 2, 1, 17, 34, 12, 13. Ezra 3, 8, 9; in music, 1 Chr. 15, 21, hence partcp. מנצח, *leader* or *conductor*, Hab. 3, 19, and often in titles of Psalms).
- *נקש *to strike, knock*, 41, 2 (Aram. of Dan. 5, 6; Targ., Syr.).
- *הסתיר *to converse*, 42, 12 (ܗܫܬܝܪ = ܕܡܝܠܝܢ, διαλέγεσθαι, cf. 9, 4 ܥ; from ܗܫܬܝܪ friendly or confidential discourse).
- *סימה *treasure*, 40, 18 *marg.*, 41, 12 *marg.*, 14 *marg.* (ܫܝܡܐ).
- הסתולל (denom. from סלל *a mound* thrown up against a city by besiegers) *to make oneself a mound*, fig. for *to advance against, beset*, 39, 24, almost (from the context) *to importune*, 40, 28 (Ex. 9, 17, of Pharaoh's advancing pretexts and excuses against the Israelites, in order to escape the necessity of letting them go).
- הפיק 43, 4 *marg.*, 43, 23, *to kindle* (Ez. 39, 9.

- Is. 44, 15; Nif. Ps. 78, 21. Targ. אִפִּיק, Talm. (הִפִּיק).
- הִקְעִיר ? lit. *to move as by a tempest, to agitate, perturb*, 47, 18 (קִעַר Is. 54, 11 *al.*: cf. for the fig. sense 2 Ki. 6, 11 על מַלְךְ אֲרָם הוּא (הִרְבֵּר הוּא). Cf. *didst amaze*).
- הִקְפִּיק *to suffice*, 39, 33 (? יִסְפִּיק as v. 16); *Hif. הִקְפִּיק *to prove oneself sufficient, be able*, 42, 17, *to supply*, 39, 16 (cf. שִׁפֵּק *to suffice*, 1 Ki. 20, 10; שִׁפֵּק *sufficiency*, Job 20, 22, and perhaps שִׁפֵּק, 36, 18. NH. הִקְפִּיק: with 39, 16 comp. *Mechilta* בשלח § 6, אִם מִסְפִּיק צָרְכֵינוּ נַעֲבֹדֵנוּ, 'if He supplies our needs, we will serve Him').
- סִפְּרָה *writing*, 44, 4^c (Ps. 56, 9 = *book*).
- סָרַב *given to contradiction*, 41, 2 (Ez. 2, 6: cf. הִסְרִיב *to talk emptily, contradict*; סָרַיב *to refuse, be disobedient*).
- *סָרַח *evil odour*, 42, 11^b *marg.* (NH. סָרַח *to emit an evil odour*, Talm. סִירְחָא *evil odour*; cf. סָרַח *to corrupt, deprave*. In O. T. סָרַח is *to extend, hang over*, סָרַח Ex. 26, 12 *that which hangs over*; but נִסְרַחַת הַכִּמְתָּם Jer. 49, 7 means perhaps 'their wisdom is corrupted').
- עֲזֹז *might*, 45, 18 (Is. 42, 25. Ps. 78, 4. 145, 6).
- *עֲלֵעוּל *storm*, 43, 18 *marg.*
- עָמַר *to rise up*, 47, 1. 12 (for the classical קָם [47, 23^e. 48, 1], as Qoh. 4, 15. Dan. 8, 22. 23. 11, 2. 3. 4. 7. 20. 21 *al.*; cf. Driver, *Introduction*, p. 475).
- *עָנָה *to be occupied* (sq. עָנָה), 42, 8 *marg.* (Syr. *حَانَا*: cf. Qoh. 1, 13. 3, 10).
- *עֲנוּתָנִית *humility*, 45, 4 *marg.* (NH. *id.*; Targ. (עֲנוּתָנִי).
- *עֵסֶק *business, occupation*, 40, 1 (NH.; Targ. עֵסֶק. Cf. הִתְעַשֵּׂק, Gen. 26, 20).
- *פָּחוּ *to be licentious, wanton*, partcp. fem. פָּחוּהָ 42, 10^c *marg.* (cf. פָּחוּים Jud. 9, 4. Zeph. 3, 4; פָּחוּוֹת Jer. 23, 32). In Aram. the root and derivatives have the same meaning, as Sir. 19, 2. 23. 4. 6. 16. 17 *ס*, and *كسولة* = *ἀσέλγεια*, 2 Cor. 12, 21; but Arab. *فَجَز* is *to act arrogantly*; and this (or an allied sense) is probably the meaning of the root in Jud. 9, 4 (Moore, 'reckless'). Zeph. 3, 4. Jer. 23, 32.
- *פָּחוּ *licentiousness, wantonness*, 41, 17 *marg.* (v. 1. on *יָנוּת*. Cf. Gen. 49, 4; and see under פָּחוּ).
- פְּלֹאוֹת *wonders*, 43, 25 (the *plur.* as Ps. 119, 129. Dan. 12, 6, and NH.: cf. פְּלֹאִים Lam. 1, 9).
- *פָּקַע *crash, peal*, 46, 17 (Syr. *فَقَع*).
- *הִפְרִיד *to put far away*, 42, 9 (read probably [תִּפְּרִיד] cf. *in Walton's Polyglott* (*ap. Lagarde*, p. viii) *مَفْرِد*. In O. T. *to set far apart, separate*, of concrete objects, Gen. 30, 40 *al.*: in Syr. spec. of *sleep*, both in the Peal, as Gen. 31, 40, and in the Pael and Afel, Sir. 31, 1. 2, and here in Walton's text).
- הִתְפַּתָּה *to be deceived, seduced*, 42, 10^a *marg.* (in O. T. the pass. פָּתָה is used, Prov. 25, 15. Ez. 14, 9. Jer. 20, 10, as in the text here).
- צִדְקָה 40, 17. 24, perhaps, as in NH. (cf. Dan. 4, 24 [A. V. 27]), in the sense of *almsgiving* (comp. Delitzsch on Prov. 10, 2; Tob. 4, 7-11 (where the Aram. text has *צִדְקָתָא*). 12, 9; Mt. 6, 1; and Ryle and James, *The Psalms of Solomon*, on 9, 6. 20. 15, 15).
- *הִצְהִיר *to shine*, 43, 3 (Talm., but rare).
- צִיף *to overflow*, 47, 14 (either Qal וַתִּצֹף as *ס*, *didst overflow with*, or Hif. וַתִּצֹף as *ס* [cf. 24, 26 *ס*], *didst cause to overflow*); 39, 22 הִצִּיפָה *caused it to overflow* (Qal, Lam. 3, 54: Hif., Deut. 11, 4 *to cause to overflow*, 2 Ki. 6, 6 *to cause to swim*).
- *צוּר *prob. figure, form*, 43, 21 *marg.* (Ps. 49, 15 *Qrē*; cf. צוּרָה Ez. 43, 11, four times: Targ. צוּר, Syr. *سُور* [fem.]).
- *צִינָה (i.e. צָנָה) *cold*, 43, 20 (Prov. 25, 13).
- *צִמְחִים *growing things*, 40, 22. 43, 21 (NH.: in O. T. צִמַּח is used collectively, Gen. 19, 25 *al.*).
- צָנוּעַ *humble, modest*, 42, 8^d (Prov. 11, 2 and NH.; cf. הִצְנַע לְבָבָה Mic. 6, 8).
- *צָרָה *to need*, 42, 21^d *marg.*
- *צֹרֶךְ, צֹרֶכֶּה *need*, 39, 16. 21. 30^c. 33. 42, 23^b (2 Chr. 2, 15).
- *צָרִיךְ *adj. in need of, needing*, 42, 21^d; perhaps 39, 33 *marg.*
- *קָבַל *to receive*, 41, 1 (Prov. 19, 20. Job 2, 10. 1 Chr. 12, 18. 21, 11. 2 Chr. 29, 16. 22. Ezra 8, 30. Est. 4, 4. 9, 23. 27; and in the Aram. of Daniel).
- *קָלַם *to celebrate, praise*, 47, 15 (O. T. *to mock*).
- *קָרוּמִית ? *pl. קָרוּמִיּוֹת, stalk (of reed)*, 40, 16 (conj.).
- *הִקְרִים *to overlay with a skin or crust*, 43, 20 (קָרַם Ez. 37, 6. 8).
- רַבָּה 43, 23. 25 apparently for רַבָּה (Am. 7, 4 *al.*) *the great (deep)*.
- *רָגַשׁ *to be disquieted*, perhaps 40, 6 *רָגַשׁ* (Ps.

- 2, 1: cf. רָנַשׁ *a bustling throng*, Ps. 55, 15. רָנַשׁ Ps. 64, 3, and probably 68, 28 for רָנַשׁ. Often in Targ. for Heb. הָמָה, as Ps. 42, 6).
- * רָטֵב *moist*, 43, 22 *marg.* (Job 8, 16; רָטֵב Job 24, 8).
- רָצַף *to lay side by side as in mosaic work, to tessellate*, pave, 43, 8^d (רָצַף Cant. 3, 10; cf. רָצַף Ez. 40, 17. 18. 42, 3. 2 Chr. 7, 3. Est. 1, 6, מְרַצֵּף 2 Ki. 16, 17. NH. רָצַף; Aram. רָצַף, רָצַף).
- * הִרְתִּיחַ *to heat*, 43, 3 (NH.: in O. T. *to boil*, Job 41, 23; so Pi. Ez. 24, 5, Pu. Job 30, 27).
- שׂוּאָה 42, 7 *marg.*, apparently (si vera l.) an anomalous fem. inf. נִשְׂאָה from נִשָּׂא (cf. שׂוּאָה Ps. 89, 10) *taking*; see s.v. מִתֵּת.
- הַשְׁרִיק *to emit a pale-red colour*, 43, 9 *marg.* (cf. שָׁרֵק *pale-red*, Zech. 1, 8; NH. סִירֵּק *to colour pale-red*).
- * שִׁבַּח *praise*, 44 *title* (NH.; Targ. שִׁבַּח *to laud or praise*, Ps. 63, 4. 117, 1. 145, 4. 147, 12. Qoh. 4, 2. 8, 15, and in the Aram. of Daniel; cf. הַשְׁתַּבַּח Ps. 106, 47 = 1 Chr. 16, 35).
- * שָׁבִיב *flame*, 45, 19 (Job 18, 5: Aram. of Dan. 3, 22. 7, 9).
- * הִשְׁתִּיחַ *to look at*, 40, 29 (Is. 14, 16. Ps. 33, 14. Cant. 2, 9; NH., Targ.).
- שִׁנְרָ *the dropping or casting (i.e. the young) of an animal*, 40, 19^c (Ex. 13, 12. Deut. 7, 13. 28, 4. 18. 51).
- * שִׁשַּׁח *to confuse, perturb*, perhaps 40, 6 [שִׁשַּׁח] *is perturbed* (Aram.: cf. Luke 1, 12 מְשַׁח for ἐταράχθη, John 12, 27 מְשַׁח for τετάρακται).
- * שִׁתְּחָה *companion*, 41, 18^c *marg.*, 42, 3 *marg.* (Aram. שִׁתְּחָה, שִׁתְּחָה).
- שִׁנָּה *to change, alter* (intrans.), partcp. מִן שִׁנָּה *different from*, 42, 24 (so Est. 1, 7. 3, 8); Pi. 40, 5^d; Hithp. (of the moon) 43, 8 (שִׁנָּה Lam. 4, 1. Mal. 3, 6, NH. and Aram.; שִׁנָּה

= *dissidents*, Prov. 24, 21. The Pi. and Hithp. are found earlier, the former 1 Sam. 21, 14 *al.*, the latter 1 Ki. 14, 2).

* הִשְׁתַּעַה *to narrate, tell*, 44, 8 (אִשְׁתַּעַי, אִשְׁתַּעַי). שָׁעַע *to be smeared over*, Hif. inf. הִשְׁעַע *to smear over*, fig. *close up*, of the mouth, 41, 21^a *marg.* (In O. T. of the eyes, Is. 6, 10. 29, 9. 32, 3 [1. הִשְׁעִינָה].)

* שָׂרֵב *to be hot, parched* (or perhaps adj. *parched*), 43, 22 (שָׂרֵב, שָׂרֵב).

הִתְוָה *to mark out*, 43, 13 (Ez. 9, 4 [1 Sam. 21, 14 read הִתְוָה]).

* תּוֹעֵלָה *profit*, 41, 14^c (cf. NH. תּוֹעֵלָה).

* תַּחֲלִיף *successor*, 44, 17 (in a time of destruction Noah became a successor, i.e. humanity at large perished, but Noah was spared to carry on the succession, and keep the race alive¹). 46, 12. 48, 8 (cf. מִשְׁחָף substitute, representative; and Heb. תַּחֲלִיף *to cause to come in place of, make to succeed*, Is. 9, 9).

* תַּחֲרִיב *contention, strife*, 40, 5 *marg.* (NH.; Targ. תַּחֲרִיב: cf. תַּחֲרִיב *to contend in rivalry*, Jer. 12, 5. 22, 15).

* תִּמְהָה *a marvel*, pl. תִּמְהִים, constr. תִּמְהִי מַעֲשֵׂה 43, 25. 48, 14 (Aram. תִּמְהִי Dan. 3, 32. 33. 6, 28; תִּמְהָה in j. Targ., oft. for Heb. מוֹפֵת. The verb תִּמְהָה is common in the O. T.).

* תִּקְוָה (i.e. תִּקְוָה) *to arrange*, 47, 9 (Qoh. 7, 13. 12, 9; תִּקְוָה intrans. *to be set right*, Qoh. 1, 15: Aram. תִּקְוָה, תִּקְוָה).

* תִּשְׁלֹמֹת *recompences*, 48, 8 (cf. Talm. תִּשְׁלֹמֹת, תִּשְׁלֹמִים; Targ. תִּשְׁלֹמֹת, also fem. תִּשְׁלֹמָה).

תַּתָּה 42, 7 *marg.*, apparently (si vera l.) an anomalous (double) fem. form of תַּתָּה *giving*.

¹ Comp. Payne Smith, s.v. מִשְׁחָף (which S uses here for תַּחֲלִיף): 'Apud Sanct. Vit. 83 r. forte sit *prosapia*, *soholes*, quae locum patris capiat, vel *novus rerum ordo*, מִשְׁחָף מִשְׁחָף מִשְׁחָף, de Noacho; voluit Deus quod e Noacho מִשְׁחָף מִשְׁחָף, Aphr. ז.ב. 24.'

¹ If the reading be correct, the starry sky, lit up by the moon, will be compared poetically to a brightly variegated pavement. Comp. for the figure Shakespeare, *Romeo and Juliet*, V. 1, 'Look how the floor of heaven is thick inlaid with patines of bright gold.'

Add (perhaps) הִצְטַעַר *to vex oneself, grieve*, 42, 10^d (O. T. צַעַר *to be little*, esp. in position or esteem, Jer. 30, 19. Job 14, 21. Zech. 13, 7: hence in NH. and Aram. Pi. (Pa.) *to treat as little*, in an intensified sense *to vex, trouble* (Syr. *to slight, insult*), Hithp. (Ethp.) *to vex oneself*; cf. p. xxv, No. XLIII).

With מִזְרִין 40, 11, comp. כל בַּשָּׁמַיִם וּבָאָרֶץ 1 Chr. 29, 11, and כל בַּלְבָּבוֹ 2 Chr. 32, 31 (for the classical ... בַּל אִשֶּׁר, e.g. 1 Sam. 9, 19). 45, 26, as Ez. 19, 9. 26, 20. Zech. 12, 7. Ps. 119, 11. 80. 125. 3.

NOTE.—The following orthographical peculiarities of the MS. (which, however, do not occur uniformly) deserve notice:—

a. Fod is used to express (a) *š* before a following doubled letter, 39, 15 מיני, 39, 22 ריוחה (i. e. רִיחָה), 42, 17 אימץ (אִמֵץ), 44, 20^d ניסוי, 47, 9 חיקן; and (β) *ē*, 40, 5^d שינת sleep, 40, 29 marg. מיעים (i. e. מַעִים), 41, 1^c שָׁלִי (as Job 21, 23. Jer. 49, 31), 6 marg. מבין (perhaps=מִבֵּן), 41, 21^a marg. מיהשע (מִהֲשַׁע), 42, 12 תסתויר. Both these uses of *y* are common in NH. (Strack u. Siegfried, *Lehrb. der Neuhebr. Sprache*, § 15^v). דויר occurs 47, 2. 49, 4; דוד 44, 25. 47, 1. 48, 15. 16. 22.

b. Waw is used to express (a) *š*, 41, 14^b מוסתר, 46, 13 (conj.) מושאל, and before a doubled letter 39, 19 marg. 41, 14^b marg. מסותר, 41, 2^a marg. חוקי, 42, 10^a תפוחה, 45, 24^d כהונה, 46, 15 קודש, 47, 3 דובים; (β) *o* (out of a primitive *š*), 39, 30^c צורכם (Mass. צִרְכֶם), 43, 24 אוננו (אֹנְנִי), also צור, 39, 16 (with marg. צר). 33. 42, 23^b עול, 40, 1, שורש, 40, 15, עז, 40, 30. 45, 8, חק 41, 2 marg. 42, 2. 43, 7. 12? 44, 5. 45, 17^b (but *v.* חק), רוע, 42, 14, אומר, 42, 15^c, תואר, 42, 25^b marg. 43, 1^a marg. 9. 18. 45, 7^d marg., כוחו, 43, 15 marg., רוב, 43, 32, דופי, 44, 19 marg. (Mass. דָּפִי, in pause דָּפִי יופי, 45, 12^d כופר, 46, 19^c, יושר, 48, 16 (Strack u. Siegfried, §§ 15^b, 41^a, 89^b, 92^b: comp. above, p. xix ff., Nos. I. *a-d*, XV, XXXIX, etc.). In both *a* and *b*, it must naturally remain an open question whether this orthography is original, or whether it has been introduced by transcribers. Isolated examples of both uses occur in the O. T., though *a* (*a*) is exceedingly rare (1 Sam. 17, 35): see *e.g.* Ps. 19, 14 אֵיתָם, Job 6, 27 רִיעֶכֶם; Jud. 18, 29 יִילֵךְ, Jer. 31, 34 אֹנִיּוֹת, Ez. 20, 18 בְּחֻזִּי; Dan. 11, 6 בּוֹחַ, 30 קִדְּשׁ: comp. also הֹבְנִים (*Qrē* הִבְנִים) Ez. 27, 15, אֹנִיּוֹת (*Qrē* אֲנִיּוֹת) 2 Chr. 8, 18; and see further Ewald, *Lehrbuch*, § 15^b, with the notes; Olshausen, *Lehrbuch*, § 39 *e, f, h, k*. A non-etymological *o* is also used somewhat more frequently than is usual in the O. T. to express the *ō* of a participle, as אוהב 41, 22, and elsewhere, and of an imperfect, as 40, 6 ישקוט, 43, 28 נחקור.

c. There are many cases of the accidental transposition of letters (especially of *o*), giving rise to a variation between text and margin: 39, 33 צורך and צורח, 40, 3 לובש and לשוב, 41, 5 רעים and ערים, 14^b מוסתר and מסותרת, 20 משואל and משואל, 42, 11^d הושבתך and הובישתך, 23^b צורך and ותנצח, בקר and ברק, 13 לא and אל, 43, 12 שלוח and שולח, מוצק and מצוק, 43, 4 צורח and ומצא, 23^a מוצא and מוצא, 44, 23^b בבכורה and בכרכה, 44, 23^b ינהה and ינהה, 18 רדתו and דרתו, 17^d ותונה, 45, 7^d (prob.) תעופה and תועפות: cf. 39, 30 נבראו and נבחרו, 41, 12 חממה and חמרה, 42, 5^a תמהות and תמיהות, 45, 2 במוראים and במרומים. The same error is found sometimes in the O. T., *e.g.* Jer. 2, 25. 17, 23. 42, 20. The Massoretic compilation *Ochlah w'ochlah* (ed. Frensdorff) enumerates (No. 91) sixty-two instances (not all exegetically certain) of such transposition, which have been corrected in the *Qrē*. Whether in a given case, the text or the margin has the correct reading must be decided, here as in the O. T., upon exegetical grounds. In view of the frequency of the error in the present MS., emendations which assume it become the less questionable, viz. 39, 22 ברכתו for ברכות, 40, 29^b מנעל for מנעל, 43, 10 יִשְׁנִי for יִשּׁוֹן, 44, 6 סומכי for סומכי, 46, 13 מושאל for מושאל, 47, 7 עִירָם for עִירָם, 48, 7 השומע for השומע (cf. below, *d*).

d. *y* and *o* are several times confused: 40, 13 חול and חיל (twice), 18 יין ו יו, 21 יותר and יין ו, 12 marg. סומות for סומות, 5 ונוקש and ינקש, 41, 2^c מטעמי and מטעמו, 29^c חליל and חליל, 16^a סימות, 43, 5 גרול and גרול, 7 וזמנו and וזמני, 9 עדי and אורו, 17 יחול and יחיל. This error is one which is extremely common in the O. T., both as between the *Ktāb* and the *Qrē* (see *Ochlah w'ochlah*, Nos. 80, 81, 134-148), and also as between the Massoretic text and the versions, especially the LXX.

There are of course other errors of transcription in the MS.; but none recurring with sufficient frequency to call for special notice.

The Tetragrammaton is written regularly יי.

וְנָחָם אֶת יִצְחָק	בְּרוּחַ נְכוּנָה וְחַיָּה אַחֲרֵית
וְנִסְתַּדְּוֹן לִפְנֵי ה'	עַד שְׁלֵם הַגִּד טְהוֹת
חֲמִשָּׁה עָשָׂר חֻקִּים	שֵׁם יֵאֱשִׁיחוּ כְּטָרַת סָמִים
וְכִמְצִיחָה בְּמִלְחָמָה	בְּחֹךְ כְּדֹבֵשׁ יִמְטֹק זִכְרוֹ
וְשִׁכְתוֹת עֲבוֹת דָּבָר	כִּי נָחַל מִשְׁוֹבְתֵינוּ
וְכִימִי חֲמֵס עֲשֵׂה חֶסֶד	וְיִתֵּן אֶת אֱלֹלָבוֹ
וְיֵאֱשִׁיחוּ כָלֶם חֲשִׁיתוֹ	לְבַד מְחִיד יִחְזָקִיחַ
מֶלֶךְ יְהוּדָה עַד תָּמִס	וְיִסְבּוּ תוֹרַת עֲלִיוֹן
וּמִבְּתֵם לָגִי נִכְדִּי נִכְרִי	וְיִתֵּן קָרְנָם לְאַחֹר
וְיִשְׁמֹו אֶרְחֹתֶיהָ	וְיִצְוֹ קִרְיָה קִדְשׁ
וְהוּא מִרְחָם טַרְנָא	בִּיד יִרְמִיחַ כִּי שֶׁהוּ
וְיִגְדִּי מִרְכָּבָה	לְעַט שׁוֹלֵטָן וְלֹהֵא בִיד לְהֵרֵס וְכֵן לְבִנְתָּ לְמַעַן עוֹלָם
וְיִמְכֹּל מִלְּכָה	יִחְזָק אֶת רֹאשׁוֹ
וְיִנְמֹס מִלְּכָה	וְיִסְבּוּ חֲזָקָתוֹ
וְיִשְׁמֹו אֶת הַחַיָּה	וְיִסְבּוּ שֵׁם הַיְּהוּדִים
	אֵשֶׁר הָיָה לְהַיְּהוּדִים

1. 100 p. 1000

VERSIO VETUS LATINA.

[The verses are numbered to agree with the Greek text. Lagarde's numeration, where it differs, is added in parentheses.]

XXXIX. (20) 15^c in canticis labiorum et citharis,
(21) 16 Opera domini universa bona valde.

. et sic dicitis in confessione :

(22) 17^c in verbo eius stetit aqua sicut congeries,
(23) 18 quoniam in praecepto ipsius placor fit,
(24) 19 opera omnis carnis coram illo,
(25) 20 a saeculo usque in saeculum respicit,

et in sermone oris illius sicut exceptorium
aquarum.

et non est minoratio in salute illius.

et non est quicquam absconditum ab oculis
eius.

(26) 21 non est dicere Quid est hoc, aut quid est
illud ?

20^d et nihil est mirabile in conspectu eius.

omnia enim in tempore suo quaerentur.

(27) 22 benedictio illius quasi fluvius inundavit,
23 sic ira ipsius gentes quæ non exquisierunt
eum hereditavit.

(28) et quo modo diluvium aridam inebriavit,

(29) quo modo convertit aquas, et siccata est
terra,

24 et viae illius viis illorum directae sunt :

sic peccatoribus offensiones in ira eius.

(30) 25 bona bonis creata sunt ab initio :

sic nequissimis bona et mala.

(31) 26 initium necessariae rei vitae hominum

aqua, ignis et ferrum,

26^c lac et panis similagineus et mel

et botrus uvae et oleum et vestimentum.

sic et impiis et peccatoribus in mala con-
versantur.

(32) 27 haec omnia sanctis in bonis,

et in furore suo confirmaverunt tormenta sua.

(33) 28 sunt spiritus qui ad vindictam creati sunt,

(34) 28^c in tempore consummationis effundent
virtutem,

et furem eius qui fecit illos, placebunt.

(35) 29 ignis, grando, fames et mors,

omnia haec ad vindictam creata sunt :

(36) 30 bestiarum dentes et scorpium et serpentes

et romphea vindicans in exterminium impios.

30^d et super terram in necessitatem praepara-
buntur,

(37) 31 in mandatis eius aepulabuntur,

et in temporibus suis non praeterient verbum.

(38) 32 propterea ab initio confirmatus sum

et consiliatus sum, et cogitavi et scripta dimisi.

(39) 33 omnia opera domini bona,

et omne opus ora sua subministravit.

(40) 34 non est dicere Hoc illo nequius est :

omnia enim in tempore suo comprobabuntur.

(41) 35 et nunc in omni corde et ore conlaudate

et benedicite nomen domini.

XI. 1 occupatio magna creata est omnibus
hominibus,

et iugum gravem super filios Adam

1^c a die exitus de ventre matris eorum

usque in diem sepulturae in matrem omnium.

2 cogitationes eorum et timorem cordis,

adinventio exspectationis et dies finitionis,

3 a sedentes super sedem gloriosam

usque ad humiliatum in terra et cinere,

- 4 ab eo qui utitur hyacinto et portat coronam
 5 furor, zelus, tumultus, fluctuatio
 (5) 5^e et in tempore refectionis in cubile
 6 modicum tamquam nihil in requie,
 (7) 6^e cor turbatus est in visu cordis sui
 7 in tempore salutis suae exsurrexit,
 8 cum omni carne, ab homine usque ad pecus,
 9 ad haec mors, sanguinis, contentio et
 romphea,
 10 super iniquos creata sunt haec omnia,
 11 omnia quae de terra sunt, in terram
 convertentur,
 13 substantia iniustorum sicut fluvius sicca-
 buntur,
 14 in aperiendo manus suas laetabitur:
 15 nepotes impiorum non multiplicabunt ramos,
 16 super omnem aquam viriditas, et ad horam
 fluminis
 17 gratia sicut paradisi in benedictionibus,
 18 fili, vita sibi sufficientis operarii condul-
 cabitur,
 19 aedificatio civitatis confirmavit nomen,
 20 vinum et musica laetificant cor,
 21 tibiae et psalterium suabem faciunt melo-
 diam,
 22 gratiam et speciem desideravit oculus,
 23 amicus et sodalis in tempore convenientes,
 24 fratres in adiutorium in tempore tribula-
 tionis,
 25 aurum et argentum et constitutio pedum,
 26 facultates et virtutes exaltant cor,
 (27) 26^e non est in timore domini minoratio,
 (28) 27 timor domini sicut paradisi benedictionis,
 de indigentia misera.
 (29) 28 fili, in tempore vitae tuae ne indiges:
 (30) 29 vir respiciens in mensam alienam,
 27^e alit enim animam suam cibis alienis.
 (32) 30 in ore imprudentis condulcabitur inopia,
 de memoria et iudicium mortis.
 XLI. 1 o mors, quam amara est memoria tua.
 (1) 1^e viro quieto et cuius viae directae sunt in
 omnibus,
 usque ad eum qui operitur ligno crudo:
 et timor mortis, iracundia perseverans et
 contentio,
 somnus noctis inmutat scientiam.
 et ab eo in somnis quasi in die respectus.
 tamquam qui evaserit in die belli.
 et admirans ad nullum timorem,
 et super peccatores septuplum.
 oppraessiones, famis et contritio et flagella.
 et propter illos factus est catachismis.
 et aquae omnes in mare convertentur.
 12 et fides in saeculum stabit.
 et sicut tonitruum magnum in pluvia per-
 sonabunt.
 sic praevaricatores in consummatione tabes-
 cent.
 et radices imundae super cacumen petrae
 sonant.
 omne faenum evelletur.
 et misericordia in saeculo permanet.
 et in ea invenies thesaurum.
 19^d et super haec mulier immaculata computatur.
 et super utraque dilectio sapientiae.
 et super utraque lingua suavis.
 et super haec verides sationes.
 et super utrosque mulier cum viro.
 et super eos misericordia liberavit.
 et super utrumque consilium beneplacitum.
 et super haec timor domini.
 et non est in eo quaerere adiutorium.
 et super omnem gloriam operuerunt illum.
 melius est enim mori quam indigere.
 non est vita eius in cogitatione victus:
 (31) vir autem disciplinatus et eruditus custodiet se.
 et in ventre eius ignis ardebit.

- (3) 2 o mors, bonum est iudicium tuum
 (4) 2^c defecto aetate et cui de omnibus cura est
 (5) 3 noli metuere iudicium mortis.
 4 hoc iudicium a domino omni carni.
 4^c sive decem sive centum sive mille anni.
 (8) 5 fili abominationum, fiunt filii peccatorum,
 (9) 6 filiorum peccatorum periet hereditas,
 (10) 7 de patre impio quaeruntur filii,
 (11) 8 vae vobis, viri impii,
 (12) 9 etsi nati fueritis, in maledictione nasceremini,

- (13) 10 omnia quae de terra sunt, in terram
 convertentur :
 (14) 11 luctus hominum in corpore ipsorum :
 (15) 12 curam habe de bono nomine : hoc enim
 magis permanebit tibi
 (16) 13 bonae vitae numerus dierum.
 (17) 14 disciplinam in pace conservate, filii :
 14^b sapientia enim abscondita et thesaurus
 invisus,
 (18) 15 melior est homo qui abscondit stultitiam
 suam,

- (20) 16^b non est enim bonum omnem in reveren-
 tiam observare,

ab omnibus vitiis declinandum.

- (21) 17 erubescite patrem et matrem de fornica-
 tione,
 (22) 18 a principe et iudice de delicto,
 (23) 18^c a socio et amico de iniustitia
 19^b de veritate dei et testamento,
 19^d et ab obfuscatione dati et accepti,
 20^b a respectu mulieris fornicariae,
 21^b et ab auferendo partem et non restituendo.
 22 et ne scruteris ancillam eius,
 (28) 22^c a . b amicis de sermonibus impropriei,

XLII.

- 1 non duplices sermonem auditus
 1^c et eris vere sine confusione,
 1^e ne pro his omnibus confundaris,
 2 de lege altissimi et testamento,
 3 de verbo sociorum et viatorum
 4 de aequalitate staterae et ponderum,
 5 de corruptione emtionis et negotiatorum

homini indigenti et qui minoratur viribus,
 et incredibili qui perdit sapientiam.

memento e te fuerunt et quae
 superventura sunt tibi :

- (6) et quid superveniet in beneplacito altissimi?
 (7) non est enim in inferno accusatio vitae.
 et qui conversantur secus domos impiorum.
 et cum semine illorum assiduitas obprobrii.
 quoniam propter illum sunt in opprobrio.
 qui dereliquistis legem domini altissimi.

- 9^b et si mortui fueritis, in maledictione erit
 mors vestra.

sic impii a maledicto in perditionem,

nomen autem impiorum delebitur.

quam mille thesauri magni pretiosi.

bonum autem nomen permanebit in aevo.

quae utilitas in utrisque ?

quam homo qui abscondit sapientiam
 suam.

- (19) 16 verum tamen reveremini in his quae pro-
 cedunt de ore meo.

et non omnia omnibus bene placent in
 fide.

et a praesidente et a potente de mendacio,

a synagoga et plebe de iniquitate,

- 19 et de loco in quo habitas, (24) de furto,
 de discubitu in panibus

- (25) 20 a salutantibus de silentio,

21 ab aversione vultus cognati.

- (26) ne avertas facie . m a proximo tuo,

- (27) 21^c ne respicias mulierem alieni viri,

neque steteris ad lectum eius.

et cum dederis, ne improprieis.

de revelatione sermonis absconditi,

et invenies gratiam in conspectu omnium
 hominum :

ne accipias personam ut delinquas.

de iudicio iustificare impium,

et de datione hereditatis amicorum,

et de acquisitione multorum et paucorum,

et de multa disciplina filiorum

- 6 super mulierem nequam bonum est signum.
 7 et quodcumque trades, numera et appende,
 8 de disciplina insensati et fatui
 8^o et eris eruditus in omnibus,
 9 filia patris abscondita est vigilia,
 9^o ne forte in adolescentia sua adultera
 efficiatur,
 10 ne quando polluat in virginitate sua,
 10^o ne forte cum viro commorata transgre-
 diatur,
 11 super filiam luxuriosam confirma custo-
 diam,
 11^o a detractone in civitate et abiectio plebis,
 12 omni homini noli intendere in specie,
 13 de vestimentis enim procedit tinea,
 14 melior iniquitas viri quam benefaciens
 mulier,
 15 memor ero igitur operum domini,
 15^o in sermonibus domini opera eius.
 16 sol inluminans per omnia respexit,
 17 nonne dominus fecit sanctos
 17^o quae confirmavit dominus omnipotens
 18 abyssum et cor hominum investigavit,
 (19) 18^o cognovit enim dominus omnem scientiam,
 19 annuntians quae prae . terierunt et quae
 superventura sunt,
 20 et non praeterit illum omnis cogitatus,
 21 magnalia sapientiae suae decoravit
 21^o neque adiectum est (22) neque minuetur,
 (23) 22 quam desiderabilia omnia opera eius,
 (24) 23 omnia haec . . . ent et manent in saeculum,
 (25) 24 omnia duplicia, unum contra unum,
 (26) 25 uniuscuiusque confirmavit bona,
 XLIII. 1 altitudinis firmamentum pulchritudo est,
 2 sol in aspectu annuntians in exitu,
 3 in meridiano exurit terram,
 4 fornacem custodiens in operibus . rdoris.
 4^o radios igneos exuflans
 5 magnus dominus qui fecit illum,
 6 iter (6) luna in omnibus in tempore suo,
 7 a luna signum diei festi,
 8 mensis secundum nomen eius est,
 (9) 8^o vas castrorum in excelsis,
 (10) 9 species caeli gloria stellarum
 et servo pessimo latus sanguinare.
 (7) ubi manus multae sunt, clude,
 datum vero et acceptum omne describe.
 et de senioribus qui iudicantur ab adolescen-
 tibus,
 et probabilis in conspectu omnium virorum.
 et sollicitudo eius auferet somnium,
 et commorata cum viro odibilis fiat.
 et in paternis suis gravida inveniatur :
 aut certe sterelis efficiatur.
 ne quando faciat te in opprobrium venire
 inimicis
 et confundat te in multitudinem populi.
 et in medio mulierum noli commorari.
 et a muliere iniquitas viro.
 et mulier confundens in opprobrium,
 et quae vidi, adnuntiabo.
 et gloria domini plenum est opus eius.
 enarrare omnia mirabilia sua
 stabilis in gloria sua ?
 et in astutia illorum excogitavit.
 et inspexit in signum aevi,
 revelans vestigia occultorum.
 et non abscondit se ab eo ullus sermo.
 qui est ante saeculum et usque in saeculum,
 et non eget alicuius consilio.
 et tamquam scintillam quam est considerare.
 et in omni necessitate omnia obaudiunt ei.
 et non fecit quicquam deesse.
 et quis satiabitur videns gloriam eius ?
 species caeli in visione gloriae.
 vas ammirabile, opus excelsi.
 et in conspectu ardoris eius quis poterit
 sustinere ?
 (4) tripliciter sol exurens montes.
 et refulgens radiis suis obcaecat oculos.
 et in sermonibus eius festinavit.
 ostensio temporis et signum aevi.
 luminare quod minuitur in consummatione.
 crescens ammirabiliter in consummationem.
 in firmamento caeli resplendens gloriosum.
 mundum inluminans in excelsis dominus.

- (11) 10 in verbis sancti stabunt ad iudicium,
 (12) 11 vide arcum, et benedic qui fecit illum :
 (13) 12 giravit caelum in circuitu gloriae suae :
 (14) 13 imperio suo adcelebravit nivem,
 (15) 14 propterea aperti sunt thesauri,
 (16) 15 in magnitudine sua posuit nubes,
 (17) 16 in conspectu eius commovebuntur montes,
 (18) 17 vox tonitruī eius verberavit terram,
 (19) 17^c sicut avis deponens ad sedendum adspargit
 nivem,
 (20) 18 pulchritudinem candoris eius ammirabitur
 oculus,
 (21) 19 gelum sicut salem effundet super terram,
 (22) 20 frigidus ventus aquilo flavit,
 20^c super omnem congregationem aquarum
 requiescit,
 (23) 21 devoravit montes et exuret desertum,
 (24) 22 medicina omnium in festinationem ne-
 bulae,
 (25) 23 in sermone eius siluit ventus,
 cogitatione sua placabit abyssum
 (26) 24 qui navigat mare, enarrat pericula eius,
 (27) 25 illic praeclara et mira et mirabilia opera,
 (28) 26 propter ipsum consummatus est itineris
 finis,
 (29) 27 multa dicimus et deficiemus verbis,
 (30) 28 gloriantes ad quid valebimus ?
 (31) 29 terribilis dominus et magnus vehementer,
 (32) 30 glorificantes dominum,
 (33) be . edicentes dominum, exaltate illum
 quantum potestis :
 (34) 30^c exaltantes eum replebimini virtute :
 (35) 31 quis vidit eum, et enarrabit ?
 (36) 32 multa abscondita sunt maiora his :
 (37) 33 omnia autem dominus fecit,
 XLIV. 1 laudemus viros gloriosos,
 2 multam gloriam fecit dominus
 3 dominantes in potestatibus suis,
 3^c et prudentia sua praediti,
 4 et inperantes in praesentis populorum
 (5) 4^c sanctissima verba, et in pueritia sua
 5 requirentes modos musicos
 6 homines divites in virtute, pulchritudinis
 studium habentis,

et non deficient in vigiliis suis.
 valde speciosus est in splendore suo.
 manus excelsi aperuerunt illum.
 et adcelerat coruscationes emittere iudicii sui.
 et evolaverunt nebulae sicut aves.
 et confracti sunt lapides grandinis.
 et in voluntate eius aspiravit notus.
 tempestas aquilonis et congregatio spiritus.
 et sicut lucusta demergens descensus eius.
 et super imbrem eius expavescit cor.
 et dum zelaverit, fiet tamquam cacumina tri-
 buli.
 et gelavit cristallus ab aqua :
 et sicut lorica induit se aquis.
 et exstinguet viridem sicut ignem.
 et ros obviens ab ardore venienti humilem
 efficiet eum.
 et plantavit illum dominus ihs.
 et audiente . . . ribus non ammirabimur.
 varia genera bestiarum et omnium peccorum et
 creatura beluarum.
 et in sermone eius composita sunt omnia.
 consummatio autem sermonum ipse est in om-
 nibus.
 ipse enim omnipotens super omnia opera sua.
 et mirabilis potentia ipsius.
 quantumcumque potueritis, supervalebit adhuc,
 et ammirabilis magnificentia eius.
 maior est enim omni laude.
 ne laboretis, non enim pervenietis.
 et quis magnificavit eum sicut est ab initio ?
 pauca enim vidimus operum eius.
 et pie agentibus dedit sapientiam.
 et parentes nostros in generatione sua.
 magnificentia sua a saeculo.
 homines magni virtute
 nuntiantes dignitatem prophetarum.
 et virtute prudentiae populi
 et narrantes carmina scriburarum.
 pacificantes in domibus suis.

- 7 omnes isti in generationibus gentis suae
gloriam adepti sunt,
8 qui de illis nati sunt, relinquerunt nomen
9 et sunt quorum non est . . memoria :
9^c et nati sunt quasi non nati,
10 sed illi viri misericordiae sunt
11 et cum semine ipsorum perseverat
11^c & 12 semen in testamento stetit,
13 usque in aeternum manet semen eorum,
14 corpora ipsorum in pace sepulta sunt,
15 sapientiam ipsorum narrent populi,
16 Enoch placuit deo, et translatus est in
paradiso,
17 Noe inventus est perfectus iustus,
(18) 17^c ideo redimissum est reliquum terrae,
(19) 18 testamenta saeculi posita sunt apud illum,
(20) 19 Abraham magnus pater multitudinis
gentium,
20 qui conservavit legem excelsi,
(21) 20^c in cane eius stare fecit testamentum,
(22) 21 ideo iure iurando dedit illi
21^c crescere illum quasi terrae harenam,
21^e et hereditare illos a mari usque ad mare
(24) 22 et in Isaac eodem fecit modo
(25) 22^c benedictionem omnium gentium dedit illi.
(26) 23^b agnovit eum in benedictionibus suis,
23^d et divisit ei partem,
(27) 23^f et conservavit illis homines misericor-
diae,
XLV. 1 dilectus a deo et hominibus
2 similem illum fecit in gloria sanctorum,
3 et in verbis suis monstra placavit.
3^c et iussit illi coram populo suo,
4 in fide et lenitate ipsius sanctum fecit
illum,
5 audivit enim eum et vocem ipsius,
(6) 5^c et dedit illi coram praecepta,
5^e docere Iacob testamentum,
(7) 6 excelsum fecit Aaron fratrem eius, et
similem sibi de tribu Levi.
7^b et dedit illi sacerdotium gentis,
(9) 7^d et circumcinxit illum zona gloriae:
8 induit illum stolam gloriae,
(10) 8^c circumpediles et femoralia et humeralem
posuit ei,
9^b aureis plurimis in gyro,
et in diebus suis habentur in laudibus.
narrandi laudes eorum.
perierunt quasi qui non fuerunt,
filii ipsorum cum illis.
quorum pietates non defuerunt,
bona hereditas. (12) nepotum illorum
(13) et filiorum ipsorum propter illos
et gloria eorum non derelinquetur.
et nomen eorum vivet in generationes et
generationes.
et laudem eorum nuntiet ecclesia.
ut det gentibus paenitentiam.
et in tempore iracundiae factus est recon-
ciliatio,
cum factum est diluvium.
ne deleri possit diluvio omnis caro.
et non est inventus similis illi in gloria,
et fuit in testamento cum illo.
et in temptatione inventus est fidelis.
gloriam in gente sua,
(23) et ut stellas exaltare semen eius,
et a flumine usque ad terminos terrae.
propter Abraham patrem ipsius.
23 et testamentum confirmavit super caput Iacob.
et dedit illi hereditatem,
in tribus duodecim,
invenientes gratiam in oculis omnis carnis.
Moses, cuius memoria in benedictione est.
et magnificavit eum in timore inimicorum,
(3) glorificavit illum in conspectu regum,
et ostendit illi gloriam suam.
et elegit illum de omni carne.
induxit illum in nubem.
legem vitae et disciplinae,
et iudicia sua Israel.
(8) 7 statuit ei testamentum aeternum,
et beabit illum in gloria,
et coronavit illum in vasis virtutis.
9 et cinxit illum tintinnabulis
(11) dare sonitum in incessu suo,

- 9^d auditum facere sonitum in templo
 (12) 10 stola sancta auro et hyacintho
 10^c iudicio et veritate praediti.
 11^b figuratis
 11^d insculptilis in memoriam
 (14) 12 coronam auream supra mitram eius
 12^c gloriam honoris et opus virtutis,
 (15) 13 sic pulchra ante ipsum non fuerunt alia .
 13^c sed tantum filii ipsius soli
 (17) 14 sacrificia ipsius consummata sunt igni
 (18) 15 complevit Moses manum eius,
 (19) 15^c factus est illi in testamentum aeternum
 15^e fungi sacerdotio et habere laudem
 (20) 16 ipsum elegit ab omni viventem
 16^c incensum et bonum odorem in memoriam
 (21) 17 dedit illi in praeceptis suis
 17^c docere Iacob testimonia
 (22) 18 quia contra illum steterunt alieni,
 18^c homines qui erant cum Dathan et Abiron
 (23) 19 vidit dominus deus et non placuit illi,
 (24) 19^c fecit illis monstra,
 (25) 20 et addidit Aaron gloriam
 20^c et primitias fructuum terrae divisit illi.
 21 nam sacrificia domini edent
 (27) 22 ceterum in terra gentes non hereditabit,
 (28) 23 Finees filius Eleazari
 23^c in imitando ipsum in timore domini
 23^e in bonitate et alacritate animae suae
 (30) 24 ideo statuit ad illum testamentum pacis,
 24^c ut sit illi et semini eius
 (31) 25 et testamentum David regis

- in memoria filii gentis suae.
 et purpura opus textile viri sapientes
 (13) 11 torto cocco opus artificis
 in ligatura auri et opere lapidarii
 secundum numerum tribum Isrl.
 expraessam signo sanctitatis,
 desideria oculorum ornata.
 usque ad originem. (16) non indutus est illa
 alienigena aliquis,
 et nepotes eius per omne tempus.
 cotidie.
 et unxit illum oleo sancto,
 et semini eius sicut dies caeli,
 et glorificare populum suum in nomine
 suo.
 afferre sacrificium deo,
 placare pro populo suo.
 potestatem in testamentis iudiciorum
 et in legem suam lucem dare Israhel.
 et propter invidiam circumdederunt illum in
 deserto
 et congregatio Core in iracundiam.
 et consumti sunt in inpetu iracundiae.
 et consumsit eos in flamma ignis.
 et dedit illi hereditatem,
 (26) panem ipsis in primis parabit in satietate :
 quae dedit ipsi et semini eius.
 et pars non est illi in gente :
 22^c ipse enim pars eius est et hereditas.
 terti . . in gloria
 (29) et stare in reverentia gentis,
 placuit deo Israhel.
 principem sanctorum et gentis suae,
 sacerdotii dignitas in aeternum.
 filio Iesse de tribu Iuda,
 25^d hereditas ipsi et semini eius,

- 26 ut daret sapientiam in cor nostrum,
 26^c ne abolerentur bona ipsorum,
 1 fortis in bello Iesu Nave
 1^c qui fuit magnus secundum nomen suum,
 1^e expugnare insurgentes hostes,
 (3) 2 quam gloriam adeptus est in tollendo
 manus suas
 (4) 3 quis ante illum sic restitit?
 (5) 4 aut non iracundia eius impetus est sol,
 (6) 5 invocabit altissimum potentem
 5^c et audivit illum magnus et sanctus deus

- iudicare gentem suam in iustitia,
 et gloriam in gentem eorum aeternam fecit.
 successor Mosi in prophetis,
 (2) maximus in salutem electorum dei,
 ut consequeretur hereditatem Israhel.
 et iactando contra civitates romfeas?
 nam hostes ipse dominus perduxit.
 et una dies facta est quasi duo?
 in oppugnando inimicos undique,
 in saxis grandinis virtutis valde fortis.

- (7) 6 impetum fecit contra gentem hostilem,
 (8) 6^e ut cognoscant gentes potentiam eius,
 6^e et secutus est a tergo potentes.
 7^b ipse et Caleb filius Ieffonne,
 7^d et prohibere gentem a peccatis
 (10) 8 et ipsi duo constituti a periculo liberati
 sunt,
 8^e inducere illos in hereditatem,
 (11) 9 et dedit dominus ipsi Caleb fortitudinem,
 9^e ut ascenderet in excelsum terrae locum,
 (12) 10 ut viderent omnes filii Isrl
 (13) 11 et iudices singuli suo nomine
 11^e qui non aversi sunt a domino nostro,

 12 et ossa eorum pullulent de loco suo.
 (16) 13 dilectus a deo suo Samuhel

 13^e propheta domini, renovabit imperium
 (17) 14 et lege domini iudicavit congregationem,
 15 et fide sua probatus est propheta.
 (19) 16 et invocavit deum potentem
 16^e in oblatione viri immaculati.
 17^b et in sonitu magno auditam fecit vocem
 suam.
 (22) 19 et ante tempus vitae suae et saeculi
 19^e pecunias et usque ad calciamenta ab
 omni carne non accepit,
 (23) 20 et post hoc dormivit et notum fecit regi,
 20^e et exaltavit vocem suam de terra
 XLVII. 1 post hoc surrexit Natham
 2 et quasi adeps separatus est a carne,
 3 cum leonibus lusit quasi cum agnis,
 4 in iuventute sua. (4) numquid non occidit
 gigantem,
 (5) 4^e in tollendo manum in saxo fundae
 (6) 5 nam invocavit deum potentem
 5^e tollere hominem fortem in bello
 (7) 6 sic in decem milibus glorificavit eum,
 6^e in offerendo illi coronam gloriae.
 7^b et extirpavit Filistim contrarios
 (9) 8 in omni opere. dedit confessionem

 et in descensum perdidit contrarios,
 quia contra dominum pugnare non est
 facile.
 (9) 7 et in diebus Mosi misericordiam fecit,
 stare contra hostem
 et perfringere murmur malitiae.

 a numero sescentorum milium peditum
 in terram quae manat lac et mel.
 et usque ad senectutem perman^sit illi virtus,
 et semen ipsius obtinuit hereditatem,
 quia bonum est obsequi sancto deo.
 quorum non est corruptum cor,
 (14) ut sit memoria illorum in benedictionem,
 (15) et nomen eorum permanet in aeternum :
 permanens ad filios illorum sanctorum
 virosum gloria.

 et unxit principes in gente sua.
 et vidit dominus Iacob,
 (18) et cognitus est in verbis suis fidelis, quia
 vidit deum lucis.
 in oppugnando hostes circumstantes un-
 dique
 (20) 17 et intonuit e caelo dominus,
 (21) 18 et contrivit principes Tyrriorum, et omnes
 duces Filisthim.
 testimonium praeiuit et in conspectu
 domini et Christi :

 et non accusabit illum homo.
 et ostendit illi finem vitae suae,
 in prophetiam delere impietatem gentis.
 prophetam in diebus David,
 sic David a filiis Israhel.
 et in ursis similiter fecit sicut cum agnis
 ovium

 et abstulit obprobrium de gente ?
 et deiecit exultationem Goliae.
 et dedit in dexteram eius
 et exaltare cornum gentis suae.
 et laudavit eum in benedictionibus domini
 (8) 7 contrivit enim inimicos undique,
 usque in in hodiernum diem : contrivit
 cornum ipsorum usque in aeternum
 sancto et excelso in verbo gloriae.

- (10) 8^c de omni corde suo laudavit dominum,
 (11) 9 stare fecit cantores contra altare,
 (12) 10 et dedit in celebrationibus decus,
 10^c ut laudarent nomen sanctum domini
 (13) 11 \overline{xps} purgavit peccata ipsius
 11^c et dedit illi testamentum regum
 (14) 12 post ipsum surrexit
 (15) 13 Salomon imperavit in diebus pacis,
 13^c ut conderet domum in nomine suo
 14 quem ad modum eruditus est in iuventute
 sua
 15 et terram rexit anima tua.
 16 ad insulas longe divulgatum est nomen
 tuum,
 (18) 17 in cantilenis et proverbiiis et compara-
 tionibus
 (19) 18 et in nomine domini
 (20) 18^c collegisti quasi o . . . um aurum,
 (21) 19 et inclinasti femora tua mulieribus:
 (22) 20 dedisti maculam in gloria tua,
 20^c inducere iracundiam ad liberos tuos,
 (23) 21 ut faceres imperium bipertitum,
 (24) 22 deus autem non relinquit misericordiam
 suam,
 22^c neque perdet ab stirpe nepotes electi sui,
 (25) 22^c dedit autem reliquum Iacob
 (26) 23 et finem habuit Salomon cum patribus suis.
 23^c gentis stultitiam (28) et minutum pruden-
 tiam
 23^g et dedit Efraim viam peccandi,
 24^b averterunt illos de terra sua.

XLVIII.

- 1 et surrexit Helias propheta quasi ignis,
 2 qui induxit in illos famem,
 non poterant enim sustinere praecepta
 domini.
 3 verbo domini continuit caelum,
 4 sic amplificatus est Helias in mirabilibus
 suis.

et dilexit deum qui fecit illum,
 et dedit illi contra inimicos potentiam.
 et in sono eorum dulces fecit modos.
 et ornavit tempora usque ad consumma-
 tionem vitae,
 et amplificarent mane dei sanctitatem.
 et exaltavit in aeternum cornum eius,
 et sedem gloriae in Isrl.
 filius sensatus, et propter illum deiecit
 omnem potentiam inimicorum.
 cui subiecit deus omnes hostes,
 et pararet sanctitatem in sempiternum.

- (16) et inpletus est quasi flumen sapientia
 (17) et replesti in comparationibus enigmata:
 et dilectus in pace tua.

et interpretaationibus miratae sunt terrae.
 cui est cognomen deus Israhel
 et ut plumbum complesti argentum.
 potestatem habuisti in tuo corpore.
 et profanasti semen tuum
 et incitaris stultitiam tuam,
 et ex Efraim imperare imperium durum.
 et non corrumpit neque delebit opera sua,
 et semen eius qui diligit dominum, non
 corrumpit.

- et David de ipsa stirpe.
 (27) et relinquit post se de semine suo

Roboam, qui avertit gentem consilio suo.

- (29) 23^f et bieroam filium Nabath qui peccare
 fecit Isrl.
 24 et plurima redundaverunt peccata ipsorum
 (30) valde,
 (31) 25 et quaesivit omnem nequitiam usque dum
 perveniret ad illos defensio,
 et ab omnibus peccatis liberavit eos.
 et verbum ipsius quasi fax ardebat.
 et iritantes illum invidia sua pauci facti
 sunt:

et deiecit a se ignem terrae.
 et quis potest similiter gloriari tibi?

- 5 qui sustulisti mortuum ab inferis
 6 qui deiecisti reges ad perniciem et con-
 fregisti facile potentiam ipsorum,
 7 qui audis in Sion iudicium
 8 qui ungis reges ad paenitentiam
 9 qui receptus es in turbidine ignis,
 10 qui inscriptus es in indiciiis temporum
 10^c conciliare cor patris ad filium
 11 beati sunt qui te viderunt et in amicitia
 tua decorati sunt.
 post mortem autem non erit tale nomen
 nostrum.
 (13) 12 Helias quidem in turbidine tectus est,
 12^e in diebus suis non pertimuit principem,
 (14) 13 nec superavit illum verbum aliquod,
 (15) 14 in vita sua fecit monstra,
 (16) 15 in omnibus istis non pēnituit populus,
 15^e usque dum eiecti sunt de terra sua,
 (17) 15^e et relicta est gens perpauca,
 (18) 16 quidam ipsorum fecerunt quod placeret
 deo,
 (19) 17 Ezechias munivit civitatem suam,
 17^c et fodiit ferro rupem,
 (20) 18 in diebus ipsius ascendit Sinnacerim,
 18^c et extulit manum suam in Sion,
 (21) 19 tunc mota sunt corda et manus ipsorum,
 (22) 20 et invocaverunt dominum misericordem:
 20^c et sanctus dominus deus audivit cito
 vocem ipsorum.
 neque dedit illos inimicis suis,
 (24) 21 subiecit castra Assyriorum,
 (25) 22 nam fecit Ezechias quod placuit deo,
 22^c quam mandavit illi Esaias propheta,
 (26) 23 in diebus ipsius retro redit sol
 (27) 24 spiritu magno vidit ultima,
 25 usque in sempiternum. (28) ostendit futura
 XLIX. 1 memoriam Iosiae in compositionem odoris
 (2) 1^c in omni ore quasi mel indulcabitur eius
 memoria,
 (3) 2 ipse est directus divinitus in paenitentia
 gentis,
 (4) 3 et gubernavit ad dominum cor ipsius,
 (5) 4 praeter David et Ezechiam et Iosiam
 (6) 4^c nam reliquerunt legem potentem
 de sorte mortis in verbo domini dei.
 6^b et gloriosos de lecto suo.
 et in Coreb iudicia defensionis
 et prophetas facis successores post te.
 in curru equorum igneorum.
 lenire iracundiam domini,
 et restituere tribus Iacob.
 (12) nam nos vita vivimus tantum,
 et in Helisaeo completus est spiritus eius:
 et potentiam nemo vincit illum.
 et mortuum prophetavit corpus eius.
 et in morte mirabilia opera eius.
 et non recesserunt a peccatis suis,
 et dispersi sunt in omnem terram.
 et princeps in domo David.
 alii autem multa commisserunt peccata.
 et induxit in medium ipsius aquam,
 et aedificavit ad aquam puteum.
 et misit Rapsacen, et sustulit manum suam
 contra illos,
 et superbus factus est potentia sua.
 et doluerunt quasi parturientes mulieres.
 expandentes manus, extulerunt ad caelum,
 (23) non est commemoratus peccatorum illorum,
 20^d sed purgabit illos in manu Esaię sancti
 prophetae.
 et contrivit illos angelus dei.
 et fortiter ibit in via David patris sui,
 magnus et fidelis in conspectu dei.
 et addidit regi vitam.
 et consolatus est lugentes in Sion
 et abscondita ante quam evenirent.
 factam, opus pigmentarii.
 et ut musica in convivio vini.
 et tulit abominationes impietatis.
 et in diebus peccatorum corroboravit pie-
 tatem.
 omnes peccatum commiserunt:
 reges Iuda, et contemserunt timorem dei.

- | | | |
|---------|--|--|
| (7) 5 | dederunt enim regnum suum aliis, | et gloriam suam alienae genti. |
| (8) 6 | incenderunt electam sanctitatis civitatem, | et desertas fecerunt vias ipsius |
| | 6 ^e in manu Hieremiae. (9) 7 | nam male |
| | tractaverunt illum | qui a ventre matris consecratus est propheta |
| | 7 ^e evertere et eruere et perdere | et iterum aedificare et renobare. |
| (10) 8 | Ezechiel qui vidit conspectum gloriae | quam ostendit illi in curru Cerubin. |
| (11) 9 | nam commemoratus est inimicorum in | bene facere illis qui ostenderunt rectas vias. |
| | imbri | |
| (12) 10 | et duodecim prophetarum | ossa pullulent de loco suo : |
| | 10 ^e nam corroboraverunt Iacob | et redimerunt se in fide virtutis. |
| (13) 11 | quo modo amplicemus Zorobabel? | nam et ipse quasi signum in dextera manu in Israhel. |
| (14) 12 | et Hiesum filius Iosedec | qui in diebus suis aedificaverunt domum. |

(fol. 9 verso.)

- 24 By a spirit of might he saw the end,
 25 For ever he declared things that should be,
 XLIX. 1 The name of Josiah is like incense of sweet spices,
 1^c His memory is sweet as honey on the palate,
 2 For he was grieved for¹ our backslidings,
 3 And he made his heart perfect toward God,
 4 Except David, Hezekiah, and Josiah,
 4^c And forsook the law of the Most High,
 5 So he turned their horn backward,
 6 And they set on fire the holy city,
 6^c By the hand² of Jeremiah, 7 for they afflicted him,
 7^c To pluck up and to break down and to destroy
 (and) to overthrow,
 8 Ezekiel saw the vision,
 9 Also he made mention of Job,
 10 Moreover the twelve prophets,
 10^c Who recovered Jacob to health,
 11 [How shall we magni]fy [Zerubbabel]?
 12

and comforted the mourners of Sion.
 and hidden things before they came.
 salted, the work of the perfumer :
 and as music at the banquet of wine.
 and he made the abominations of vanity to cease ;
 and in days of violence he wrought godliness.
 they all did corruptly ;
 the kings of Judah, till they were ended.
 and (gave) their glory to a foolish, foreign nation ;
 and made her ways desolate.
 yet from the womb he was formed (to be) a prophet,
 and in like manner to build up, to plant, and to make
 strong.
 and declared divers kinds of chariot.
 who maintained all the w[ays of righ]teousness.
 may their strength³ flou[rish out of their pla]ces.
 and restored him by

¹ יָחַד (Amos 6, 6) for לַחַד. Text, perhaps: inherited the yoke (יָחַד) of our backslidings.² ? בְּיָמָיו in the days of, as ㊄.³ ? bones, as ㊄ ㊄.

- 24 πνεύματι μεγάλῳ ἵδεν τὰ ἔσχατα,
 25 ἕως τοῦ αἰῶνος ὑπέδειξεν τὰ ἐσόμενα
 XLIX. 1 μνημόσυνον Ἰωσείου εἰς σύνθεσιν θυμιάματος,
 1^c ἐν παντὶ στόματι ὡς μέλι γλυκανθήσεται,
 2 αὐτὸς κατενύνη ἐν ἐπιστροφῇ λαοῦ,
 3 κατέβηκεν πρὸς Κύριον τὴν καρδίαν αὐτοῦ,
 4 παρὲξ Δαυεὶδ καὶ Ἑζεκίου καὶ Ἰωσείου
 4^c κατέλιπον γὰρ τὸν νόμον τοῦ ὑψίστου,
 5 ἔδωκαν γὰρ τὸ κέρας αὐτῶν ἑτέροις
 6 ἐνεπύρισεν ἐκλεκτὴν πόλιν ἁγιάσματος,
 6^c ἐν χειρὶ Ἰερεμίου· 7 ἐκάκωσαν γὰρ αὐτόν,
 7^c ἐκριζοῦν καὶ κακοῦν καὶ ἀπολλύειν,
 8 Ἰεζεκιήλ, ὃς εἶδεν ὄρασιν δόξης
 9 καὶ γὰρ ἐμνήσθη τῶν ἐχθρῶν ἐν ὄμβρῳ,
 10 καὶ τῶν ἱβ' προφητῶν
 10^c παρεκάλεσεν δὲ τὸν Ἰακώβ,
 11 πῶς μεγαλύνωμεν τὸν Ζοροβαβέλ ;
 12 οὕτως Ἰησοῦς υἱὸς Ἰωσεδέκ·

καὶ παρεκάλεσεν τοὺς πενθοῦντας ἐν Σειῶν·
 καὶ τὰ ἀπόκρυφα πρὶν ἢ παραγενέσθαι αὐτά.
 ἐσκευασμένοι ἔργῳ μυρεψοῦ·
 καὶ ὡς μουσικὰ ἐν συμποσίῳ οἴνου.
 καὶ ἐξῆρεν βδελύγματα ἀνομίας·
 ἐν ἡμέραις ἀνόμων κατίσχυσεν τὴν εὐσέβειαν.
 πάντες πλημμελίαν ἐπλημμέλησαν·
 οἱ βασιλεῖς Ἰούδα ἐξέλιπον.
 καὶ τὴν δόξαν αὐτῶν ἔθνει ἀλλοτρίῳ·
 καὶ ἠρήμωσαν τὰς ὁδοὺς αὐτῆς
 καὶ αὐτὸς ἐν μήτρᾳ ἡγιάσθη προφήτης,
 ὡσαύτως οἰκοδομεῖν καὶ καταφυτεύειν.
 ἦν ὑπέδειξεν αὐτῷ ἐπὶ ὄρατος χερουβεὶμ·
 καὶ ἀγαθῶσαι τοὺς εὐθύνοντας ὁδοὺς.
 τὰ ὁστὰ ἀναθάλαι ἐκ τοῦ τόπου αὐτῶν.
 καὶ ἐλυτρώσατο αὐτοὺς ἐν πίστει ἐλπίδος.
 καὶ αὐτὸς ὡς σφραγὶς ἐπὶ δεξιᾷ χειρός.
 οἱ ἐν ἡμέραις αὐτῶν οἰκοδόμησαν οἶκον.



24 ברוח נבונה חזו אחרית
25 עד עולם הנגיד נהיות
XLIX. 1 שם יאשיהו כקטרת סמים
1^c בחך כדבש ימתק וזכו
2 בי נחל על משובתינו
3 ויתם אל אל לבו
4 לבד מדוד יחזקיהו
4^c ויעזבו תורת עליון
5 ויתן קרנם לאחר
6 ויציתו קרית קדש
6^c ביד ירמיהו 7 כי ענוהו
7^b לנתוש ולנתון ולהאבד ל
8 יחזקאל ראה מראה
9 וגם הזכיר את איוב
10 וגם שנים עשר הנביאים
10^c אשר החלימו את יעקב
11 ל
12

⁴ Deut. 32, 21.

⁷ Perhaps ל[אך נגד].

24 ٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥
25 ٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥
1 ٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥ XLIX.
1^c ٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥
2 ٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥
3 ٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥
4 ٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥
4^c ٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥
5 ٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥
6 ٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥
6^c ٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥

8 سماعي
9 هاء حاء ايمت ايمت
10 هاء ايمت ايمت تقسيم
10^o ايمت ايمت
11 حاء بعد حاء حاء
12 هاء بعد حاء حاء

(fol. 9 recto.)

12^e All his life long he quaked before none,
 13 No matter was too hard for him,
 14 In his life he did wonders,
 15 For all this the people turned not,
 15^c Till they were rooted up from their land,
 15^e But there were left to Judah a few,
 16 There were of them that dealt uprightly,
 17 Hezekiah strengthened² his city,
 17^c And hewed the rocks with³ brass,
 18 In his days came up Sennacherib,
 18^c And he stretched out his hand against Sion,
 19 [Then were] they melted in the pride of their heart,
 20 So they ca[lled] unto God Most High,
 20^c And he [heard] the voice of their prayer,
 21 And [he smote the c]amp of the Assyrian,
 22 [For Heze]kiah [did] that which was go[od],
 22^c
 23

¹ Reading נבב, as 𐤒; see 2 Kings 13, 21.³ Reading "נבב.

and no flesh had dominion over his spirit;
 and from its place his flesh prophesied¹;
 and in his death marvellous works.
 and ceased not from their sins,
 and were scattered through all the earth.
 and still a judge to the house of David.
 and there were of them that trespassed wondrously.
 when he turned aside waters into the midst of it,
 and stopped up mountains for a pool.
 and sent Rabshakeh;
 and blasphemed God in his pride.
 and were in anguish as a woman in travail;
 and spread forth their hands unto him;
 and saved⁴ them by the hand of Isaiah;
 and discomfited them with the plague.
 and] was strong² in the ways of David.

² In the Hebrew with a play on the name Hezekiah.⁴ In the Hebrew with a play on the name Isaiah.

12^o καὶ ἐν ἡμέραις αὐτοῦ οὐκ ἐσαλεύθη ὑπὸ ἄρχοντος,
 13 πᾶς λόγος οὐχ ὑπερῆρεν αὐτόν,
 14 καὶ ἐν ζωῇ αὐτοῦ ἐποίησεν τέρατα,
 15 ἐν πᾶσιν τούτοις οὐ μετενόησεν ὁ λαός,
 15^c ἕως ἐπρονομεύθησαν ἀπὸ τῆς γῆς αὐτῶν
 15^e καὶ κατελείφθη ὁ λαὸς ὀλιγοστός
 16 τινὲς μὲν αὐτῶν ἐποίησαν τὸ ἄρεστόν,
 17 Ἐζεκίας ὠχύρωσεν τὴν πόλιν αὐτοῦ,
 17^c ὥρυξεν σιδήρῳ ἀκρότομον,
 18 ἐν ἡμέραις αὐτοῦ ἀνέβη Σενναχηρείμ
 18^o καὶ ἐπῆρεν ἡ χεὶρ αὐτοῦ ἐπὶ Σειῶν,
 19 τότε ἐσαλεύθησαν καρδίαι καὶ χεῖρες αὐτῶν,
 20 καὶ ἐπεκαλέσαντο τὸν κύριον τὸν ἐλεῖμονα,
 20^c καὶ ὁ ἅγιος ἐξ οὐρανοῦ ταχὺ ἐπήκουσεν αὐτῶν,
 21 ἐπάταξεν τὴν παρεμβολὴν τῶν Ἀσσυρίων,
 22 ἐποίησεν γὰρ Ἐζεκίας τὸ ἄρεστόν Κυρίῳ,
 22^c ὅς ἐνετείλατο Ἡσαίας ὁ προφήτης
 23 ἐν ταῖς ἡμέραις αὐτοῦ ἀνεπόδισεν ὁ ἥλιος,

καὶ οὐ κατεδυνάστευσεν αὐτὸν οὐδεὶς.
 καὶ ἐν κοιμήσει ἐπροφήτευσεν τὸ σῶμα αὐτοῦ·
 καὶ ἐν τελευτῇ θαυμάσια τὰ ἔργα αὐτοῦ.
 καὶ οὐκ ἀπέστησαν ἀπὸ τῶν ἁμαρτιῶν,
 καὶ ἐσκορπίσθησαν ἐν πάσῃ τῇ γῇ,
 καὶ ἄρχων τῷ οἴκῳ Δαυίδ.
 τινὲς δὲ ἐπλήθυναν ἁμαρτίας.
 καὶ εἰσῆγαγεν εἰς μέσον αὐτῶν τὸν Γῶγ·
 καὶ ὠκοδόμησεν κρήνας εἰς ὕδατα.
 καὶ ἀπέστειλεν Ῥαψάκην, καὶ ἀπῆρεν·
 καὶ ἐμεγαλύνησεν ὑπερηφανίαν αὐτοῦ.
 καὶ ὠδίνησαν ὡς αἱ τίκτουσαι·
 ἐκπετάσαντες τὰς χεῖρας αὐτῶν πρὸς αὐτόν.
 καὶ ἐλυτρώσατο αὐτοὺς ἐν χειρὶ Ἡσαίου·
 καὶ ἐξέτριψεν αὐτοὺς ὁ ἄγγελος αὐτοῦ.
 καὶ ἐνίσχυσεν ἐν ὁδοῖς Δαυίδ τοῦ πατρὸς αὐτοῦ,
 ὁ μέγας καὶ πιστὸς ἐν ὁράσει αὐτοῦ.
 καὶ προσέθηκεν ζωὴν βασιλείᾳ·

12^e מִיָּמָיו לֹא זָעַל מִכָּל
13 כָּל דְּבַר לֹא נִפְלֵא מִמֶּנּוּ
14 בַּחֲיָיו עָשָׂה נִפְלְאוֹת
15 בְּכָל זֹאת לֹא שָׁב הָעַם
15^c עַד אִשֶּׁר נִסְחוּ מֵאֶרֶץ
15^e וַיִּשְׁאַר לַיהוָה מוֹעֵד
16 יֵשׁ מֵהֶם עֹשֵׂי יוֹשֶׁר
17 יִחוּקִיהוּ חֹזֵק עִיר
17^c וַיַּחֲצֵב בְּנִחְשֵׁת צוּרִים
18 בִּימָיו עָלָה סְנַחֲרִיב
18^c וַיָּט יָדוֹ עַל צִיּוֹן
19 . . . מוֹנוֹ בְּנֶאֱדָן לָבָם
20 וַיִּקְרָא[וּ] אֶל אֵל עֲלִיוֹן
20^c וַיִּ קוֹל תַּפְלֹתָם
21 ו . . . [מִ]חֲנָה אִשׁוּר
22 . . . [יַחֲזִיקֶיהוּ אֶת הַטּוֹן] [בִּ]
. 22^c
. 23

² Zech. 6, 12.

12^e مع مقتوب لا انا مع دة /عـ.
13 مع ملا لا /المقتوب معـ.
14 حقة ب حبة فـملا.
15 حقله مع الحية لا احه حـما.
15^c حـما و حقه مع /الويعـ.
15^e مـفـ مـو! حقه مـو.
16 لـ مـو، و حبه المـا.
17 مـا خب حـملا.

18 حقة صوم بولم حلاص ١٥٠٠٠ هلسنمك:
18^c ٥٠٠٠٠ صوم بولم حلاص ١٥٠٠٠.

20^o סוף להלך חסד מעד וחסד.
21 סוף מעד וחסד.
22 חסד וחסד מעד.
23 חסד וחסד מעד.

(fol. 8 verso.)

- 23^c Ample¹ in foolishness and lacking understanding,
 23^e Until there arose—let him have no memorial!—Jero²boam, the son of Nebat, who made [Israel to si]n.
 23^g And he gave unto Ephraim a stumbling-block,
 24^b to drive them out [of] their land.
 24^a And his sin was great exceedingly,
 25 and he sold himself to all evil.
 XLVIII. 1 Till there arose a prophet like fire,
 2 And he brake for them the staff of bread,
 3 By the word of God he shut up the heavens,
 4 How terrible wast thou, O Elijah!
 5 Who didst raise up one that expired from death,
 6 Who broughtest down kings to the pit,
 7 Who anointedst one filled with retribution,
 8 Who heardest³ reproofs in Sinai,
 9 Who wast taken up by a whirlwind on high,
 10 Who art written down⁴ as ready for a season,
 10^c To turn the heart of the fathers to the children,
 11 Happy⁵ he that saw thee and died (?)
 12 Elijah
 12^c With a do[uble] measure⁶ he multiplied signs,

Rehoboam by [his coun]sel let loose [the peo]ple;
 and by his jealousy² made them few in number.
 fires.
 he who is like thee may glory!
 and from Sheol, according to the will of the Lord;
 and honourable men [from] their beds;
 and a prophet to succeed in thy place;
 and judgements of vengeance in Horeb;
 and by troops of fire [into heaven];
 to make anger to cease before
 and to give understanding to the tr[ibes of Isra]el.

 and Elisha
 and he was learned in every utterance of his mouth.

¹ In the Hebrew with a play on the name Rehoboam. ² 1 Kings 19, 10. 14. ³ Reading ϣωιωπ, as Θ. ⁴ Mal. 4, 5 seq. ⁵ Reading ηϣη, as Θ & Ξ. ⁶ With allusion to 2 Kings 2, 9, where the same phrase is rendered 'double portion: ' *lit.* a mouth—i. e. a portion—of two.

- 23^c λαοῦ ἀφροσύνην καὶ ἐλασσούμενον συνέσει
 23^f καὶ Ἰεροβοάμ υἱὸν Ναβάτ, ὃς ἐξήμαρτεν τὸν
 Ἰσραὴλ
 24 καὶ ἐπληθύνθησαν αἱ ἁμαρτίαι αὐτῶν σφόδρα,
 25 καὶ πᾶσαν πονηρίαν ἐξεζήτησαν, ὥς ἐκδίκησις
 ἔλθῃ ἐπ' αὐτούς.
 καὶ ὁ λόγος αὐτοῦ ὡς λαμπὰς ἔκαετο·
 καὶ τῷ ζήλῳ αὐτοῦ ὠλιγοποίησεν αὐτούς·
 κατήγαγεν οὕτως τρεῖς πῦρ.
 καὶ τίς ὅμοιός σοι καυχᾶσθαι;
 καὶ ἐξ ἄδου ἐν λόγῳ ἴψιστον·
 καὶ δεδοξασμένους ἀπὸ κλίνης αὐτῶν
 καὶ ἐν Χωρήβ κρίματα ἐκδικήσεως·
 καὶ προφήτας διαδόχους μετ' αὐτόν·
 ἐν ἄρματι ἵππων πυρίνων·
 κοπάσαι ὄργην πρὸ θυμοῦ
 καὶ καταστήσαι φυλὰς Ἰακώβ.
 καὶ γὰρ ἡμεῖς ζῶντες ζησόμεθα.
 καὶ Ἐλειαῖε ἐνεπλήσθη πνεύματος αὐτοῦ,
 XLVIII. 1 καὶ ἀνέστη Ἡλίας προφήτης ὡς πῦρ,
 2 ὃς ἐπήγαγεν ἐπ' αὐτοὺς λιμόν,
 3 ἐν λόγῳ Κυρίου ἀνέσχευ οὐρανόν,
 4 ὡς ἐδοξάσθης, Ἥλεια, ἐν τοῖς θαυμασίοις σου·
 5 ὁ ἐγείρας νεκρὸν ἐκ θανάτου
 6 ὁ καταγαγὼν βασιλεῖς εἰς ἀπωλίαν
 7 ἀκούων ἐν Σεινὰ ἐλεγμὸν
 8 ὁ χρίων βασιλεῖς εἰς ἀνταπόδομα,
 9 ὁ ἀναλημφθεὶς ἐν λαίλαπι πυρὸς
 10 ὁ καταγραφεὶς ἐν ἐλεγμοῖς εἰς καιροῦς,
 10^c καὶ ἐπιστρέψαι καρδίαν πατρὸς πρὸς υἱόν
 11 μακάριοι οἱ ἰδόντες σε καὶ οἱ ἐν ἀγαπήσει
 κεκοσμημένοι,
 12 Ἡλίας ὃς ἐν λαίλαπι ἐσκεπάσθη·

⁴ Only the tail of the letter remains.

23^c *محمدا مقلدا* *سمنه سمنه*
 23^e *ولا يولد له* *ممن*
 23^g *ممن محمد* *ممن* *ممن*
 24^a *ممن* *ممن* *ممن* *ممن*
 1 *محمد* *ممن* *ممن* *ممن* *ممن* XLVIII.
 2 *ممن* *ممن* *ممن* *ممن*
 3 *محمد* *ممن* *ممن* *ممن*
 4 *ممن* *ممن* *ممن* *ممن*
 5 *ممن* *ممن* *ممن* *ممن*
 7 *ممن* *ممن* *ممن* *ممن*
 8 *ممن* *ممن* *ممن* *ممن*
 9 *ممن* *ممن* *ممن* *ممن*
 10 *ممن* *ممن* *ممن* *ممن*
 10^c *ممن* *ممن* *ممن* *ممن*
 11 *ممن* *ممن* *ممن* *ممن*
 12 *ممن* *ممن* *ممن* *ممن*
 12^c *ممن* *ممن* *ممن* *ممن*

(fol. 8 recto.)

11 . . . the Lord took away his transgression,
 11^c [And ga]ve him the ordinance of the kingdom,
 12 [And] among the people there arose none after him,
 13 Solomon reigned in days of prosperity,
 13^c Who established an house for his name,
 14 How wast thou wise in thy youth !
 15 The earth
 17 With songs, proverbs, dark sayings, and figures,
 18 Thou wast called by the glorious name,
 18^c And thou didst heap up gold as iron,
 19 But thou gavest thy loins unto women,
 20 So [thou] didst put a blemish upon thy glory⁴,
 20^c [To bring] wrath upon thy issue,
 21 That [they should become] two tribes,
 22 [Nevertheless] God forsaketh not mercy,
 22^c He will not [cut off from his chosen] progeny
 and offspring,
 22^e So he gave unto [Jacob a remnant],
 23 And Solomon slept

and exalted his horn for ever,
 and established his throne over Jerusalem.
 an understanding son, dwelling securely.
 and God gave rest to him round about,
 and set up a sanctuary for ever.
 and didst make instruction to overflow¹ like the Nile:
 and thou didst celebrate song in the height (?) :
 thou didst greatly move² the nations :
 which is called over³ Israel,
 and didst multiply silver like lead ;
 and lettest them have dominion over thy body ;
 and didst profane thy couch,
 and sighing upon thy bed ; [arise].
 and that out of Ephraim a kingdom of violence (might
 nor letteth any of his words fall to the ground.
 nor destroy them that [lo]ve him ;
 and to [David]
 and left of his [seed] af[ter him].

¹ i. e. $\eta\pi\pi\eta$, as \mathfrak{C} . Or $\eta\pi\pi\eta$ didst overflow with instruction, as \mathfrak{G} . ² *Lit.* move as with a tempest (cf. 2 Kings 6, 11).

³ Deut. 28, 10, &c. See 1 Kings 8, 43, R.V. *marg.*; and cf. Sir. 36, 12 \mathfrak{C} .

⁴ Cf. 44, 19 and 33, 22 $\mathfrak{C}\mathfrak{G}$.

11 Κύριος ἀφείλεν τὰς ἁμαρτίας αὐτοῦ,
 11^c καὶ ἔδωκεν αὐτῷ διαθήκην βασιλείῃ
 12 μετὰ τοῦτον ἀνέστη
 13 Σαλωμών ἐβασίλευσεν ἐν ἡμέραις εἰρήνης,
 13^c ἵνα στήσῃ οἶκον ἐπ' ὀνόματι αὐτοῦ
 14 ὥς ἐσοφίσθης ἐν νεότητί σου,
 15 γῆν ἐπεκάλυψεν ἡ ψυχὴ σου,
 16 εἰς νήσους πόρρω ἀφίκετο τὸ ὄνομά σου,
 17 ἐν ὧδαῖς καὶ παροιμίαις καὶ παραβολαῖς
 18 ἐν ὀνόματι Κυρίου τοῦ θεοῦ,
 18^c συνήγαγες ὥς κασσίτερον τὸ χρυσίον,
 19 παρανέκλινας τὰς λαγόνas σου γυναιξίν,
 20 ἔδωκας μῶμον ἐν τῇ δόξῃ σου,
 20^c ἐπαγαγεῖν ὀργὴν ἐπὶ τὰ τέκνα σου,
 21 γενέσθαι δίχα τυραννίδα
 22 ὁ δὲ Κύριος οὐ μὴ καταλίπῃ τὸ ἔλεος αὐτοῦ,
 22^c οὐδὲ μὴ ἐξαλείψῃ ἐκλεκτοῦ αὐτοῦ ἕκγονα,
 22^e καὶ τῷ Ἰακώβ ἔδωκεν κατάλιμμα,
 23 καὶ ἀνεπαύσατο Σαλωμών μετὰ τῶν πατέρων,

καὶ ἀνύψωσεν εἰς αἰῶνα τὸ κέρας αὐτοῦ,
 καὶ θρόνον δόξης ἐν τῷ Ἰσραὴλ.
 υἱὸς ἐπιστῆμων, καὶ δι' αὐτὸν κατέλυσεν ἐν πλατυσμῷ
 ᾧ ὁ θεὸς κατέπανσεν κυκλόθεν,
 καὶ ἐτοιμάσῃ ἅγλασμα εἰς τὸν αἰῶνα.
 καὶ ἐνεπλήσθης ὥς ποταμὸς συνέσεως.
 καὶ ἐνέπλησας ἐν παραβολαῖς αἰνιγμάτων
 καὶ ἡγαπήθης ἐν τῇ εἰρήνῃ σου
 καὶ ἐν ἐρμηνίᾳ ἀπεθαύμασάν σε χῶραι
 τοῦ ἐπιτεκμημένου θεοῦ Ἰσραὴλ,
 καὶ ὥς μόλιβον ἐπλήθυνas ἀργύριον.
 καὶ ἐνεξουσιάσθης ἐν τῷ σώματί σου
 καὶ ἐβεβήλωσας τὸ σπέρμα σου,
 καὶ κατενύγην ἐπὶ τῇ ἀφροσύνῃ σου,
 καὶ ἐξ Ἐφραίμ ἄρξαι βασιλείαν ἀπειθῇ.
 καὶ οὐ μὴ διαφθάρῃ ἀπὸ τῶν ἔργων αὐτοῦ,
 καὶ σπέρμα τοῦ ἀγαπήσαντος αὐτὸν οὐ μὴ ἐξάρῃ
 καὶ τῷ Δαυεὶδ ἐξ αὐτοῦ ῥίξαν.
 καὶ κατέλιπεν μετ' αὐτὸν ἐκ τοῦ σπέρματος αὐτοῦ

11 . יי העביר פשעו
 11^o [וית]ן לֹד חקת מלכת
 12 [ו]בַעֲם אין עמד אחריו
 13 שלמה מלך בימי שלוה
 13^o אשר הכין בית לשמו
 14 מה חכמת בנערין
 15 ארץ
 17 בשיר מ[ש]ל חירה ומליצה
 18 נקראת בשם הנכבד
 18^o ותצבר כבודו זהב
 19 ותתן לנשים כסליך
 20 ו[ת]תן מום בכבודך
 20^o אף על צאצאין
 21 ל לשני שבטים
 22 [א]ל לא ימוש חסד
 22^o לא ו נין ונכד
 22^o ויתן ל
 23 וישכב שלמה מִדֹּ, ש

¹ Prov. 10, 5. ² Gen. 49, 4. ³ The whole word looks most like מיושע (? מיושע made aged), or מיואש (מיואש in despair), but no verb יוש is quoted, and מיואש seems unsuited to the context.

[illegible]

(fol. 7 verso.)

19 And at the time of his resting upon his (last) bed, he called the Lord and his anointed to witness, (saying,) 19^o From [whom] have I [taken] a ransom or a secret gift¹? and no man answered against him. 19^o Also till the time of his end he was found prudent in the sight of the Lord and in the sight of all living. 20 And even after his death he was sought, and declared to the king his ways, 20^o and lifted up his voice from the earth in prophecy.

XLVII. 1 Moreover after him rose up Nathan,
2 For like fat separated² from the holy (offering),
3 He mocked at lions as at a kid,
4 In his youth he smote a mighty man,
4^o When he swung his hand upon the sling,
5 For he called unto God Most High,
5^o To thrust away the man skilled in battles,
6 Therefore the daughters sang of him,
6^o When he had put on the diadem he fought,
7^b And set nakedness⁴ among the Philistines,
8 In all his works he gave thanks
8^o With his whole heart loving him that made him,
9 Stringed instruments of song (he set⁵) be[fore the altar],
10
10^o While [they pr]aised his holy name,

to stand before David.

so was David (separated) from Israel.
and at bears as at the herds of Bashan.
and took away an everlasting [reproach],
and brake the pr[id]e of Goliath,
and he put strength in his right hand,
and to exalt the horn of his people.
and titled him with ten thousand³.
7 and subdued the adversary round about;
and brake [their h]orn in pieces unto this day.
to God Most High [with words of gl]ory,
and every [day]
and the sound of [. . . and of har]ps⁶ he set in
order.
. [year by y]ear.
the sanctuary⁷ resounded before the morning.

¹ Perhaps צלצלים a pair of sandals; cf. ⑧ here, and in 1 Sam. 12, 3. ² *Lit.* lifted off; see Lev. 4, 8, 10, 19, &c. ³ See 1 Sam. 18, 7. ⁴ צדק (?) for צדק. ⁵ So the marg. adds. ⁶ Marg. harp. The vertical note has, He made a sweet sound of melody. ⁷ This is written above the word judgement.

19 καὶ πρὸ καιροῦ κοιμήσεως αἰῶνος ἐπεμαρτύρατο ἔναντι Κυρίου καὶ χριστοῦ 19^ο Χρήματα καὶ ἕως ὑποδημάτων ἀπὸ πάσης σαρκὸς οὐκ εἴληφα· καὶ οὐκ ἐνεκάλεσεν αὐτῷ ἄνθρωπος.

20 καὶ μετὰ τὸ ὑπνῶσαι αὐτὸν προεφήτευσεν καὶ ὑπέδειξεν βασιλεῖ τὴν τελευτὴν αὐτοῦ, 20^ο καὶ ἀνύψωσεν ἐκ γῆς τὴν φωνὴν αὐτοῦ ἐν προφητείᾳ, ἐξαλείψαι ἀνομίαν λαοῦ.

XLVII. 1 καὶ μετὰ τοῦτον ἀνέστη Ναθὰν
2 ὥσπερ στέαρ ἀφωρισμένον ἀπὸ σωτηρίου,
3 ἐν λέουσιν ἔπαιζεν ὡς ἐν ἐρίφοις,
4 ἐν νεότητι αὐτοῦ οὐχὶ ἀπέκτεινεν γίγαντα,
4^ο ἐν τῷ ἐπᾶραι χεῖρα ἐν λίθῳ σφενδόνης
5 ἐπεκαλέσατο γὰρ Κύριον τὸν ὑψιστον,
5^ο ἐξῆραι ἄνθρωπον ἐν πολέμῳ·
6 οὕτως ἐν μυριάσιν ἐδόξασεν αὐτόν,
6^ο ἐν τῷ φέρεσθαι αὐτῷ διάδημα δόξης.
7^b καὶ ἐξουδένωσεν Φυλιστιεῖμ τοὺς ὑπεναντίους
8 ἐν παντὶ ἔργῳ αὐτοῦ ἔδωκεν ἐξομολόγησιν
8^ο ἐν πάσῃ καρδίᾳ αὐτοῦ ὕμνησεν
9 καὶ ἔστησεν ψαλμῶδους κατέναντι τοῦ θυσιαστηρίου,
10 ἔδωκεν ἐν ἑορταῖς εὐπρέπειαν,
10^ο ἐν τῷ αἰνεῖν αὐτοὺς τὸ ἅγιον ὄνομα αὐτοῦ

προφητεύειν ἐν ἡμέραις Δαυεὶδ.
οὕτως Δαυεὶδ ἀπὸ τῶν νιῶν Ἰσραήλ.
καὶ ἐν ἄρκοις ὡς ἐν ἄρνασι προβάτων.
καὶ ἐξῆρεν ὀνειδισμόν ἐκ λαοῦ
καὶ καταβαλεῖν γαυρίαμα τοῦ Γολιάθ;
καὶ ἔδωκεν ἐν τῇ δεξιᾷ αὐτοῦ κράτος,
ἀνυψώσει κέρας λαοῦ αὐτοῦ.
καὶ ἤνεσεν αὐτὸν ἐν εὐλογίαις Κυρίου
7 ἐξέτριψεν γὰρ ἐχθροὺς κυκλόθεν,
ἕως σήμερον συνέτριψεν αὐτῶν κέρας.
ἅγιφ Ὑψίστῳ, ῥήματι δόξης·
καὶ ἠγάπησεν τὸν ποιήσαντα αὐτόν.
καὶ ἐξ ἡχους αὐτῶν γλυκαίνειν μέλη·
καὶ ἐκόσμησεν καιροὺς μέχρι συντελείας,
καὶ ἀπὸ πρῶλ ἡχείν τὸ ἅγιασμα.

Ig^0 ועת נחוה על מישכבו¹ העיד ייי ומשיחו Ig^0 כופר ונעלם ממ[י לקח]ת² וכל אדם לא ענה בו: Ig^0 וגם עד עת קצו נבון נמצא בעיני ייי ובעיני כל חי:

להתעב לפני דוד:	1 וגם אחריו עמד נתן
בן דויד מוישראל:	2 כי כחלב מורם ³ מקדש
ולרובים בבני בשן ⁴ :	3 לכפירים שחק כנדי
ויסר . . . עולם:	4 בנעוריו הכה [ג]בור
וישבר ת[פא]רת גלית:	4 ^ע בהניפו ידו על קלע
ותן בימינו עז:	5 כי קרא אל אל עליון
ולהרים את קרן עמו:	5 ^ע להדף את איש יודע מלחמות
ויכנהו ברבבה:	6 על כן ענו לו בנות

3 לכפירים שחק כגרי ולדובים בבני בשן 4 :

4^c בהניפו ידו על קלע וישבר ת[פא]רת גלית:

5 בי קרא אל אל עליון ויתן בימינו עו:

5° להדף את איש יודע מלחמות ולהרים את קרן עמו:

6 על בן ענו לו בנות ויכנוהו ברבבה:

60 בעטותו צניף נלחם 7 ומסביב הכניע צר:

^b7 ויתן בפלשתיים ערים ועד היום שבר קר [נמ:]

8 בכל מעשהו נתן הודות
לאל עליון [ב] בור:

80 בכל לבו אוהב עשהו
ובכל ב:

9 נגינות שיר ל וקול ה . . . [נב]לים תיקן;

... ל ... יו
... נה: ...

10. בהק[לם] את שם קדשו
לפני בק[ר] ירנן משפם¹⁰;

¹ Is. 57, 2. ² 1 Sam. 12, 3. ³ Lev. 4, 8. 10. 19. ⁴ Deut. 32, 14. ⁵ Above מַשָּׁח is written מִקְרָא.

ספר קול מזורז דמיון

20 مع حلاوة عسل. / لعل. / سموت خفددا / انوسو. 20 مع / انوس مع / اوجا مكره ححصلا / لعل حلاوة سفة /
XLVII. I حلاوة مع لعل / لعل حلاوة مع لعل

2. احصاء يوم اوتوا مع محمد.

3 اوقموا الامم بآياتهم

4 جلدوں پر مشتمل ہے۔

4^o است اسمي محذوف

[illegible]

5^c الحمد لله الذي هدانا لهذا، ونحن كنا لنهتدي لهدى.

6 صفحہ ۱۵۱ محسوس نقل

66 مملو الخشب. 75 حة هلال مع فكهة مبقعة.

٥٦٦ هـ / ١١٦٦ م. مع فقهاء.

[illegible][illegible]

10. 10. 1950

6^e [גם] כי מלא¹ אחרי אל
 7^b [הו]א וכלב בן יפנה
 7^d להשיב חרון מעדה
 8 לכם גם הם בשנים נאצלו
 8^e להביאם אל נחלתם ארץ זבת חלב ודבש:
 9 ויתן לכלב עצמה
 9^e להדריכם⁴ על במתי ארץ
 10 למען דעת כל זרע יעקב
 11 והשופטים איש בשמו
 11^e ולא נסוג⁵ מאחרי אל
 13 אוהב עמו ורצוי⁶ עושהו
 13^e נוזר יי בנבואה
 13^e נ[ביא] אל הכן ממלכת
 14 ב . . . [צ]וה עדה
 15 ב . . . [ק]דש חזה
 16 וגם ה[וא] . . . ל[א]ל [א]ל
 16^e בעלתו . . . ל
 17^b בפקע אדיר נשמע קולו 18 ויכנע⁷ נציבי⁸ צר ויא[בד את] כל סרני⁹ פלשתים:
 7 ובימי משה עשה חסד:
 להתיצב בפרע² קהל:
 ולהשבית דבה רעה³:
 מושש מאות אלף רגלי:
 ועד שיבה עמדה עמו:
 וגם זרעו ירש נחלה:
 כי טוב למלא אחרי יי:
 כל אשר לא נשא לבו:
 יהי זכרם לברכה 12^b ושמם תחליף לבניהם:
 המשוואל מבטן אמו:
 שמואל שופט ומכהן:
 וימוש נגידים על עם:
 ויפקד אלהי יעקב:
 וגם בדברו נאמן רועה:
 . . . ל[ו] אי[ביו] מסביב:
 17 וי[עם]
 18 ויכנע⁷ נציבי⁸ צר ויא[בד את] כל סרני⁹ פלשתים:

¹ Num. 14, 24. . . ² Prov. 29, 18. Exod. 32, 25. ³ Num. 14, 37. ⁴ Cf. Jos. 14, 9 (ררכה). ⁵ Ps. 44, 18.
⁶ Deut. 33, 24. ⁷ I Sam. 7, 13. ⁸ I Sam. 10, 5. 13, 3. 4. ⁹ I Sam. 7, 7, &c.

6^e סוף וס חלם כלזי אלה.
 7^b וס סמלכ כז עמל.
 7^d חמספס פסמל
 8 סוסס חלסס? סוסס אפס
 8^e חמלל אס חלסלסס
 9 סוסט חללל לסמל
 9^e חמלללס חל לסמסס ואזל
 10 חלל? סס ואזס? חמסס
 11 חזי חזי חמסס
 11^e סלל ספסס חז חמססס ואזל
 12 סלססס? ססססס אס עמל
 13 סוססס חזסס
 13^e סלל חללל
 13^e חמלללס לסל חלללל
 14 חמסססס פסס סמלל
 16 סוף וס
 16^e חמסססס אסל? סללל.
 17^b ספמלל סמלל אסמל סלס.
 7 סכססס חמלל חזי חללל:
 חמסס חלסללל? חמלל.
 סלמלללל חל חמל חז אזל? חמלללל.
 חז חלללל אפס
 לאזל? חזסל סללל סזמל.
 סחלל חללללס אסלס חמסס
 סוף ואזס סללל סללל.
 ועל חמססס ואזל סלססס.
 כל ולא חלל חלסס
 סוסס? ססססס חללללל.
 סמלללל חמססס חלל חלסססס סללללללס.
 חז? חלללל חז סללל ואזס
 חמללל? סלל סמלל
 סמסס חלללל סלללל חלללל.
 אסל? פסס חזסס? חמסס.
 לזי חלל חז חלססס סלסססס
 17 סזחז חז חמלל חזל
 18 לזי חלסס חלללל? סזס סלסס חלססס חזל? חללללל.

(fol. 6 verso.)

23^c In his jealousy for the God of all,

23^e Whose heart made him willing,

24 Therefore for him also did he establish an ordinance,

24^c Which should be to him and to his seed,

25 Also his covenant (was) with David

25^c An inheritance of fire in presence of his glory

25^e And now bless ye the Lord, the good,

26 And given you wisdom of heart, 26^c that your goodness [and] your [mig]ht be not forgotten through perpetual generations.

XLVI. 1 A mighty man of valour was Joshua the son of Nun,

1^c Who was formed that there might be in his days

1^e To execute vengeance upon the enemy,

2 How glorious was he when he stretched out his hand,

3 Who was he that could stand before him?

4 Did not the sun stand still by his hand,

5 For he called unto God Most High,

5^c And God Most High answered him with stones

6

6^c That every banned nation² [might kn]ow

¹ Jos. 10, 11.

² For the idea, see Deut. 7, 2. Jos. 10, 40. 11, 12. 20, &c.; for the expression, cf. Is. 34, 5.

23^c ἐν τῷ ζηλώσει αὐτὸν ἐν φόβῳ Κυρίου

23^e ἐν ἀγαθότητι προθυμίας ψυχῆς αὐτοῦ

24 διὰ τοῦτο ἐστάθη αὐτῷ διαθήκη εἰρήνης,

24^c ἵνα αὐτῷ ᾗ καὶ τῷ σπέρματι αὐτοῦ

25 καὶ διαθήκην τῷ Δαυεὶδ

25^c κληρονομία βασιλείως υἱοῦ ἐξ υἱοῦ μόνου,

26 δόξῃ ὑμῖν σοφίαν ἐν καρδίᾳ ὑμῶν,

26^c ἵνα μὴ ἀφανισθῇ τὰ ἀγαθὰ αὐτῶν,

XLVI. 1 κραταὶς ἐν πολέμοις Ἰησοὺς Ναυή,

1^c ὃς ἐγένετο κατὰ τὸ ὄνομα αὐτοῦ

1^e ἐκδικῆσαι ἐπεγειρομένους ἐχθρούς,

2 ὥς ἐδοξάσθη ἐν τῷ ἐπάραι χεῖρας αὐτοῦ

3 τίς πρότερον αὐτοῦ οὕτως ἔστη;

4 οὐχὶ ἐν χειρὶ αὐτοῦ ἀνεπόδισεν ὁ ἥλιος,

5 ἐπεκαλέσατο τὸν ὑψιστον δυνάστην

5^c καὶ ἐπήκουσεν αὐτῶν μέγας Κύριος

6 κατέρραξεν ἐπ' ἔθνος πόλεμον,

6^c ἵνα γνῶσιν ἔθνη πανοπλίαν αὐτῶν,

and stood in the breach of his people.

and he made atonement for the children of Israel.

a covenant of peace to maintain the sanctuary;

an high priesthood for ever.

the son of Jesse, of the tribe of Judah.

was the inheritance of Aaron unto all his seed.

who hath crowned you with glory;

that the Lord watched their battles.

the minister of Moses in prophecy,

a great salvation to his chosen ones;

and to give Israel his inheritance.

when he swung the javelin against the city!

for he fou[ght] the battles of the Lord.

so that one day [became two]?

when he was pressed upon [round about].

of [hail and coa]ls [of fir]e;

and in [the descent¹]

that the Lord watched their battles.

καὶ στήσαι αὐτὸν ἐν τροπῇ λαοῦ

καὶ ἐξιλάσατο περὶ τοῦ Ἰσραήλ.

προστάτην ἁγίων καὶ λαῷ αὐτοῦ,

ἱερωσύνης μεγαλείου εἰς τοὺς αἰῶνας.

υἱῷ ἐκ φυλῆς Ἰούδα,

κληρονομία Ἀαρὼν καὶ τῷ σπέρματι αὐτοῦ.

κρίνειν τὸν λαὸν αὐτοῦ ἐν δικαιοσύνῃ,

καὶ τὴν δόξαν αὐτῶν εἰς γενεὰς αὐτῶν.

καὶ διάδοχος Μωσῇ ἐν προφητείαις,

μέγας ἐπὶ σωτηρίᾳ ἐκλεκτῶν αὐτοῦ,

ὅπως κληρονομήσῃ τὸν Ἰσραήλ.

καὶ τῷ ἐκκλίνειν ῥομφαίαν ἐπὶ πόλεις.

τοὺς γὰρ πολέμους Κύριος αὐτὸς ἐπήγαγεν

καὶ μία ἡμέρα ἐγενήθη πρὸς δύο;

ἐν τῷ θλίψαι αὐτὸν ἐχθρούς κυκλόθεν·

ἐν λίθοις χαλάσῃς δυνάμειος κραταιᾶς·

καὶ ἐν καταβάσει ἀπώλεσεν ἀνθεστηκότας,

ὅτι ἐναντίον Κυρίου ὁ πόλεμος αὐτοῦ·

23^c בקנאו לאלוה כל
23^e אשר נדבבו לבו
24 לכן גם לו הקים חק
24^c אשר תהיה לו ולזרעו
25 וגם בריתו עם דוד
25^c נחלת אש לפני כבודו
25^e ועתה ברכו נא את יי הטוב
26 ויתן לכם חכמת לב 26^c למען לא ישבח טובכם [וגב] ורחכם לדורות עולם:
XLVI 1 גבור בן חיל יהושע בן נון
1^c אשר נוצר להיות בימיו
1^e להנקם נקמי אויב
2 מה נהדר בנשותיו יד
3 מי הוא לפניו יתעב
4 הלא בירו עמד השמש
5 כי קרא אל אל עליון
5^c ויענהו אל עליון באבני
6 ל
6^c למען [רע]ת כל נוי חרם

⁴ Jos. 8, 18, 26.

[illegible]

(fol. 6 recto.)

- 14 His meal-offering should be wholly burnt,
 15 And Moses filled his hand¹,
 15^c And it was unto him an everlasting covenant,
 15^e To minister and to execute the priest's office
 unto him,
 16 And he chose him out of all living,
 16^c And to burn a sweet savour and a memorial²,
 17 And he gave him his commandments,
 17^c So he taught his people statutes,
 18 But strangers were incensed against him,
 18^c The men of Dathan and Abiram,
 19 And the Lord saw it and was angered,
 19^c And he brought upon them a sign,
 20 And [he increased] to Aaron his glory,
 20^c The holy f[irst-fruits³] he gave to him for bread,
 20^d they should divide,
 22 Only[in the land of his people] he should not inherit,
 22^c The fire-offerings of the Lord [should be their
 portion and their inheritance]
 23 Moreover Phinehas, the son of Eleazar,

and every day twice continually.
 and anointed him with the holy oil.
 and to his seed as the days of heaven,
 and to bless his people in his name.

to bring near the burnt-offering and the fat pieces;
 and to make atonement for the children of Israel.
 and made him to have authority over statute and
 judgement.

and judgements unto the children of Israel.
 and were jealous of him in the wilderness; [anger.
 and the congregation of Korah in the violence of their
 and consumed them in the heat of his anger:
 and devoured them with his flaming fire.

and gave him his inheritance;

21^a that they should eat the fire-offerings of the Lord;

21^b and (they should be) a gift to him and to his seed;

and amongst them he should not divide an inheritance;

. Israel.

in might

¹ i.e. consecrated him; see Exod. 28, 41. Lev. 8, 33, R.V.

² Lev. 2, 2, &c.

³ Supplying [חֵטְאֵי].

- 14 θυσίαν αὐτοῦ ὀλοκαρπωθήσονται
 15 ἐπλήρωσεν Μωσῆς τὰς χεῖρας
 15^c ἐγενήθη αὐτῷ εἰς διαθήκην αἰώνιον,
 15^e λειτουργεῖν αὐτῷ ἅμα καὶ ἱερατεύειν,
 16 ἐξελέξατο αὐτὸν ἀπὸ παντὸς ζῶντος,
 16^c θυμίαμα καὶ εὐωδίας εἰς μνημόσυνον,
 17 ἔδωκεν αὐτὸν ἐν ἐντολαῖς αὐτοῦ,
 17^c διδάξαι τὸν Ἰακώβ τὰ μαρτύρια,
 18 ἐπισυνέστησαν αὐτῷ ἄλλοτριοι
 18^c ἄνδρες οἱ περὶ Δαθὰν καὶ Ἀβειρῶν
 19 εἶδεν Κύριος καὶ οὐκ εὐδόκησεν,
 19^c ἐποίησεν αὐτοῖς τέρατα,
 20 καὶ προσέθηκεν Ἀαρὼν δόξαν,
 20^c ἀπαρχὰς πρωτογενημάτων ἐμέρισεν αὐτοῖς,
 21 καὶ γὰρ θυσίας Κυρίου φάγονται,
 22 πλὴν ἐν γῇ λαοῦ οὐ κληρονομήσει,
 23 καὶ Φινεὲς υἱὸς Ἑλεαζάρ

καθ' ἡμέραν ἐνδελεχῶς δίς.
 καὶ ἔχρισεν αὐτὸν ἐν ἐλαίῳ ἁγίῳ·
 καὶ ἐν τῷ σπέρματι αὐτοῦ ἐν ἡμέραις οὐρανοῦ,
 καὶ εὐλογεῖν τὸν λαὸν αὐτοῦ ἐν τῷ ὀνόματι.
 προσαγαγεῖν κάρπωσιν Κυρίῳ,
 ἐξιλάσκεσθαι περὶ τοῦ λαοῦ σου.
 ἐξουσίαν ἐν διαθήκαις κριμάτων,
 καὶ ἐν νόμῳ αὐτοῦ φωνῆσαι Ἰσραὴλ.
 καὶ ἐζήλωσαν αὐτὸν ἐν τῇ ἐρήμῳ,
 καὶ ἡ συναγωγὴ Κόρε ἐν θυμῷ καὶ ὀργῇ·
 καὶ συνετελέσθησαν ἐν θυμῷ ὀργῆς·
 καταναλῶσαι ἐν πυρὶ φλογὸς αὐτοῦ.
 καὶ ἔδωκεν αὐτῷ κληρονομίαν·
 ἄρτον πρώτοις ἡτοίμασεν πλησμονήν·
 ὡς ἔδωκεν αὐτῷ τε καὶ τῷ σπέρματι αὐτοῦ.
 καὶ μερὶς οὐκ ἔστιν αὐτῷ ἐν λαῷ,
 αὐτὸς γὰρ μερὶς σου, κληρονομία.
 τρίτος εἰς δόξαν,

XLV. 14-23^b.

14 [מִן] חָתוּ בְּלִיל תִּקְטְרוּ
 15 [וַיִּ] מָּלֵא מֹשֶׁה אֶת יָדָיו
 15° וְחָתָה לוֹ בְּרִית עֹלָם
 15° לְשֶׁרֶת וּלְכָהֵן לוֹ
 16 וַיִּבְחַר בּוֹ מִכָּל חַי
 16° וְלִהְיוֹת רֹיחַ נִיחָח וְאוֹכְרָה⁴
 17 וַיִּתֵּן לוֹ מִצְוֹתָיו
 17° וַיִּלְמַד אֶת עַמּוֹ חֵק
 18 וַיַּחֲרוּ⁵ בּוֹ זֵרִים
 18° אֲנָשֵׁי דָתָן וָאֲבִירָם
 19 וַיֵּרָא יְיָ וַיִּתְאַנֵּף
 19° וַיִּבֹּא לָהֶם אוֹת
 20 ו לְאַהֲרֹן כְּבוֹדוֹ
 20° 7° קָדַשׁ נָתַן לוֹ לֶחֶם
 20d [וַיִּ] חָלְקוּ
 22 אַךְ לֹא יִנְחַל
 22° אֲשֵׁי יִי [וַיִּ] . ל ל⁹
 23 וְגַם פִּינְחָס [בֶּן] אֱלֵעָזָר

⁵ Is. 41, 11. 45, 24.

⁹ Deut. 18, 1. Jos. 13, 14.

[illegible][illegible]

22 חסדו; דאָרפֿער, לאַ מאַן מעלאַל.
22^o מילד; וואָס זיין
23 האָט ערשט דאָ אַכצור.

(fol. 5 verso.)

- 5 And made him to hear his voice,
 5^c And set¹ a commandment in his hand,
 5^e To teach in² Jacob his statutes,
 6 And he exalted a holy man, even Aaron of the
 tribe of Levi,
 7^b And put majesty upon him³,
 7^d And he girded him about (as) with the towering
 horns of a wild-ox⁵,
 8 And he clothed him with the perfection of adornment⁷,
 8^c The breeches, the coats, and the robe,
 9^b And pomegranates, a multitude round about,
 9^d To make the sound⁸ of him to be heard in the
 inmost temple,
 10 Holy garments, of gold, blue, and purple,
 10^c The breastplate of judgement, the ephod, and
 the waist-cloth,
 11^b Pleasant stones upon the breast-plate,
 11^d Every precious stone for a memorial with graven
 writing,
 12 The crown of pure gold, the robe, and the mitre,
 12^c Majesty, glory, and the praise of strength,
 13 Be[fore them were no]t [any such],
 13^c He [trusted him and] his sons after this manner,

¹ Marg. and gave. ² Marg. unto. ³ Marg. gave him his majesty. ⁴ Marg. in blessing. ⁵ So text; but the idea seems incongruous. ? רחוקים, with lofty adornment, or (marg.) with beauteous adornment; cf. 9. ⁶ So text; but 'bells' seems a faulty anticipation of verse 9^a. Marg. פענח is obscure. ⁷ Marg. his adornment. ⁸ Exod. 28, 35. At verse 9^a the margin has in Persian: این نوشت تا آورد بود. This MS. reached thus far. ⁹ Exod. 28, 36.

- 5 ἡκούτισεν αὐτὸν τῆς φωνῆς αὐτοῦ,
 5^c καὶ ἔδωκεν αὐτῷ κατὰ πρόσωπον ἐντολάς,
 5^e διδάξαι τὸν Ἰακώβ διαθήκην
 6 Ἀαρὼν ὑψώσεν ἄγιον ὅμοιον αὐτῷ ἀδελφὸν αὐτοῦ
 ἐκ φυλῆς Λευεί·
 7^b καὶ ἔδωκεν αὐτῷ ἱερατίαν λαοῦ·
 7^d καὶ περιέζωσεν αὐτὸν περιστολὴν δόξης·
 8 ἐνέδυσεν αὐτὸν συντέλειαν καυχήματος,
 8^c περισκελῇ καὶ ποδήρῃ καὶ ἐπωμίδα·
 9^b χρυσοῖς κώδωσιν πλείστοις κυκλόθεν,
 9^d ἀκουστὸν ποιῆσαι ἦχον ἐν ναῷ
 10 στολὴ ἁγία, χρυσῷ καὶ ὑακίνθῳ
 10^c λογίῳ κρίσεως, δῆλοις ἀληθείας,
 11^b λίθοις πολυτελείῃν γλύμματος σφραγίδος,
 11^d εἰς μνημόσυνον ἐν γραφῇ κεκολαμμένη
 12 στέφανον χρυσοῦν ἐπάνω κιθάρεως,
 12^c καύχημα τιμῆς, ἔργον ἰσχύος,
 13 ὥρατα πρὸ αὐτοῦ οὐ γέγονεν τοιαῦτα,
 13^c πλὴν τῶν νύων αὐτοῦ μόνον,

- and caused him to draw near into the thick darkness;
 even the law of life and understanding;
 and his testimonies and judgements unto Israel.
 7 and set him for an everlasting ordinance;
 and he ministered unto him in his glory⁴.
 and clothed him with bells⁵.
 and adorned him with glory and strength;
 9 and [compassed him] with bells,
 to make music with his steps;
 for a memorial to the children of his people.
 the work of the designer:
 11 and scarlet, the work of the weaver;
 the engravings of a signet with settings;
 according to the number of [the tribes of Is]rael;
 and the plate⁹, [having engraven on it, as on a sig-
 net,] Holiness;
 the desire [of the eyes, and the perfection of b]eauty.
 and no⁶ stranger [should put them on for ever].
 and thus (should) his sons (do) throughout their
 generations;

- καὶ εἰσήγαγεν αὐτὸν εἰς τὸν γνώφον,
 νόμον ζωῆς καὶ ἐπιστήμης,
 καὶ κρίματα αὐτοῦ τὸν Ἰσραήλ.
 7 ἔστησεν αὐτὸν διαθήκην αἰῶνος,
 ἐμακάρισεν αὐτὸν ἐν εὐκοσμίᾳ,
 καὶ ἐστερέωσεν αὐτὸν σκεύεσιν ἰσχύος,
 9 καὶ ἐκύκλωσεν αὐτὸν ροίσκοις,
 ἡχῆσαι φωνὴν ἐν βήμασιν αὐτοῦ,
 εἰς μνημόσυνον νύοις λαοῦ αὐτοῦ·
 καὶ πορφύρα, ἔργων ποικιλτοῦ,
 11 κεκλωσμένη κόκκῳ, ἔργῳ τεχνίτου,
 ἐν δέσει χρυσοῦ, ἔργῳ λιθουργοῦ,
 κατ' ἀριθμὸν φυλῶν Ἰσραήλ·
 ἐκτύπωμα σφραγίδος ἁγιάσματος,
 ἐπιθυμήματα ὀφθαλμῶν κοσμούμενα.
 ἕως αἰῶνος οὐκ ἐνεδύσατο ἀλλογενῆς
 καὶ τὰ ἔκγονα αὐτοῦ διὰ παντός.

(fol. 5 verso.)

	וַיִּשְׁמְעוּהוּ אֶת קוֹלוֹ	5	וַיִּשְׁמְעוּהוּ אֶת קוֹלוֹ	5
	וַיִּשְׁמְעוּ בִּידוֹ כְּמוֹת	5 ^c	וַיִּשְׁמְעוּ בִּידוֹ כְּמוֹת	5 ^c
	לִלְמַד בְּיַעֲקֹב חֲקוֹ	5 ^e	לִלְמַד בְּיַעֲקֹב חֲקוֹ	5 ^e
	וַיִּרְם קְדוֹשׁ אֶת אַהֲרֹן לְמַטֵּה לְוִי	6	וַיִּרְם קְדוֹשׁ אֶת אַהֲרֹן לְמַטֵּה לְוִי	6
	וַיִּתֵּן עָלָיו הוֹד	7 ^b	וַיִּתֵּן עָלָיו הוֹד	7 ^b
	וַיִּאֲזַרְהוּ בְּתוֹעַפּוֹת רֹאֵם ¹	7 ^d	וַיִּאֲזַרְהוּ בְּתוֹעַפּוֹת רֹאֵם ¹	7 ^d
	וַיִּלְבִּישֵׁהוּ כְּלִיל תַּפְאֶרֶת	8	וַיִּלְבִּישֵׁהוּ כְּלִיל תַּפְאֶרֶת	8
	מִכְנָסִים כְּתָנֹת וּמַעֲלִ	8 ^c	מִכְנָסִים כְּתָנֹת וּמַעֲלִ	8 ^c
	וּרְמוֹנִים הַמֶּוֶן סָבִיב	9 ^b	וּרְמוֹנִים הַמֶּוֶן סָבִיב	9 ^b
	לְהַשְׁמִיעַ בְּדַבִּיר קוֹלוֹ	9 ^d	לְהַשְׁמִיעַ בְּדַבִּיר קוֹלוֹ	9 ^d
	בְּגָדֵי קֹדֶשׁ זָהָב תְּכֵלֶת וְאַרְגָּמָן	10	בְּגָדֵי קֹדֶשׁ זָהָב תְּכֵלֶת וְאַרְגָּמָן	10
	חֹשֶׁן מִשְׁפָּט אֶפֶוד וְאַזְוֹר	10 ^c	חֹשֶׁן מִשְׁפָּט אֶפֶוד וְאַזְוֹר	10 ^c
	אֲבִנֵי חֹפֶן ⁵ עַל הַחֹשֶׁן	11 ^b	אֲבִנֵי חֹפֶן ⁵ עַל הַחֹשֶׁן	11 ^b
	כָּל אֶבֶן יִקְרָה לְזִכְרוֹן בְּכַתֵּב חֲרוּת ⁷	11 ^d	כָּל אֶבֶן יִקְרָה לְזִכְרוֹן בְּכַתֵּב חֲרוּת ⁷	11 ^d
	עֲטֹרֶת פֶּזַע מַעֲלִ וּמַצְנֶפֶת	12	עֲטֹרֶת פֶּזַע מַעֲלִ וּמַצְנֶפֶת	12
	הוֹד כְּבוֹד וְתַהֲלֵת עֵז	12 ^c	הוֹד כְּבוֹד וְתַהֲלֵת עֵז	12 ^c
	לְ[פָנָי]הֶם לְ[אֵ] . . . יָ	13	לְ[פָנָי]הֶם לְ[אֵ] . . . יָ	13
	הָאֵ . יָ . . . לְבָנָיו כֹּהֵ ¹⁰	13 ^c	הָאֵ . יָ . . . לְבָנָיו כֹּהֵ ¹⁰	13 ^c
	וַיִּשְׁמְעוּהוּ אֶת קוֹלוֹ		וַיִּשְׁמְעוּהוּ אֶת קוֹלוֹ	
	וַיִּשְׁמְעוּ בִּידוֹ כְּמוֹת		וַיִּשְׁמְעוּ בִּידוֹ כְּמוֹת	
	לִלְמַד בְּיַעֲקֹב חֲקוֹ		לִלְמַד בְּיַעֲקֹב חֲקוֹ	
	וַיִּרְם קְדוֹשׁ אֶת אַהֲרֹן לְמַטֵּה לְוִי		וַיִּרְם קְדוֹשׁ אֶת אַהֲרֹן לְמַטֵּה לְוִי	
	וַיִּתֵּן עָלָיו הוֹד		וַיִּתֵּן עָלָיו הוֹד	
	וַיִּאֲזַרְהוּ בְּתוֹעַפּוֹת רֹאֵם ¹		וַיִּאֲזַרְהוּ בְּתוֹעַפּוֹת רֹאֵם ¹	
	וַיִּלְבִּישֵׁהוּ כְּלִיל תַּפְאֶרֶת		וַיִּלְבִּישֵׁהוּ כְּלִיל תַּפְאֶרֶת	
	מִכְנָסִים כְּתָנֹת וּמַעֲלִ		מִכְנָסִים כְּתָנֹת וּמַעֲלִ	
	וּרְמוֹנִים הַמֶּוֶן סָבִיב		וּרְמוֹנִים הַמֶּוֶן סָבִיב	
	לְהַשְׁמִיעַ בְּדַבִּיר קוֹלוֹ		לְהַשְׁמִיעַ בְּדַבִּיר קוֹלוֹ	
	בְּגָדֵי קֹדֶשׁ זָהָב תְּכֵלֶת וְאַרְגָּמָן		בְּגָדֵי קֹדֶשׁ זָהָב תְּכֵלֶת וְאַרְגָּמָן	
	חֹשֶׁן מִשְׁפָּט אֶפֶוד וְאַזְוֹר		חֹשֶׁן מִשְׁפָּט אֶפֶוד וְאַזְוֹר	
	אֲבִנֵי חֹפֶן ⁵ עַל הַחֹשֶׁן		אֲבִנֵי חֹפֶן ⁵ עַל הַחֹשֶׁן	
	כָּל אֶבֶן יִקְרָה לְזִכְרוֹן בְּכַתֵּב חֲרוּת ⁷		כָּל אֶבֶן יִקְרָה לְזִכְרוֹן בְּכַתֵּב חֲרוּת ⁷	
	עֲטֹרֶת פֶּזַע מַעֲלִ וּמַצְנֶפֶת		עֲטֹרֶת פֶּזַע מַעֲלִ וּמַצְנֶפֶת	
	הוֹד כְּבוֹד וְתַהֲלֵת עֵז		הוֹד כְּבוֹד וְתַהֲלֵת עֵז	
	לְ[פָנָי]הֶם לְ[אֵ] . . . יָ		לְ[פָנָי]הֶם לְ[אֵ] . . . יָ	
	הָאֵ . יָ . . . לְבָנָיו כֹּהֵ ¹⁰		הָאֵ . יָ . . . לְבָנָיו כֹּהֵ ¹⁰	

בברכה
חעופה
אין נזכרת תא אורד בוד

¹ Num. 23, 22. 24, 8. ² Exod. 28, 33. ³ Exod. 28, 6. 15. ⁴ Exod. 39, 22. ⁵ Is. 54, 12.
⁶ Exod. 25, 7, &c. ⁷ Exod. 32, 16. ⁸ Exod. 28, 36. ⁹ Probably [לְנִיחַ יַעֲקֹב]; see 40, 4 and 47, 6. The MS. does not seem to permit of לְנִיחַ.
¹⁰ From the traces remaining of the bottoms of letters, this may be לְבָנָיו כֹּהֵ.

5^b סַפְּרָא לְחַפְּרָא.
נַחֲמָא וְסַלְּ סַחֲפָא.
סַחֲפָא סַחֲפָא סַחֲפָא.
7 סַחֲפָא לְחַפְּרָא וְחַפְּרָא.
סַחֲפָא כַּסֵּס וְחַפְּרָא.
8 סַחֲפָא נַחֲמָא וְחַפְּרָא.
5^c סַחֲפָא לְחַפְּרָא.
5^e סַחֲפָא לְחַפְּרָא וְחַפְּרָא.
6 סַחֲפָא לְחַפְּרָא וְחַפְּרָא.
7 סַחֲפָא לְחַפְּרָא וְחַפְּרָא.
8 סַחֲפָא לְחַפְּרָא וְחַפְּרָא.

(fol. 5 recto.)

- 17 Noah the righteous was found perfect,
 17^c For his sake was there a remnant,
 18 By an everlasting sign was it made² with him,
 19 Abraham was the father of a multitude of nations,
 20 Who kept the commandment of the Most High,
 20^c In his flesh he made him an ordinance,
 21 Therefore he promised him with an oath,
 21^e To cause them to inherit [from se]a to sea,
 22 To Isaac also did he raise up a son⁴,
 22^c He gave him (?)⁵ the covenant of every ancestor,
 23^b And he confirmed him in the blessing⁶,
 23^d And he set him in tribes,
 23^f [And he brought ou]t of him a man,
 XLV. 1 [A man beloved of] God and men,
 2 [And G]od⁹ glorified him,
 3 By [his words¹¹] ,
 3^c And gave him a charge unto [his people],
 4 For his faithfulness and meekness,

- in a season of destruction he became the successor¹;
 and through the covenant with him, the flood ceased;
 that he would not destroy all flesh.
 he put no blemish³ upon his glory;
 and entered into a covenant with him:
 and when he was proved he was found faithful.
 that he would bless the nations in his seed,
 and from the River unto the ends of the earth.
 for the sake of Abraham his father;
 23 and the blessing rested on the head of Israel;
 and gave him his inheritance;
 in twelve parts.
 who⁷ found favour in the sight of all living,
 (even) Moses, whose memory is unto good⁸.
 and strengthened him in the heights¹⁰ (of heaven).
 and gave him boldness before the king;
 and sh[ew]ed him of his glory].
 he chose him out of all [flesh];

¹ See Glossary.² Marg. he made (it).³ Marg. spot.⁴ Marg. did he confirm it likewise.⁵ For ὁ ἱσ.⁶ Marg. titled him with the birthright.⁷ Marg. and one who found.

The other MS. probably read ἰσθ ὡς in the first half.

⁸ Or whom he remembered (ἰσθ) unto good; cf. Neh. 5, 19. 13, 31.⁹ Marg. and the Lord glorified him.¹⁰ Marg.

with terrors (Deut. 4, 34. 34, 12).

¹¹ Marg. word.

- 17 Νῶε εὐρέθη τέλειος δίκαιος,
 17^c διὰ τοῦτο ἐγενήθη κατάλιμμα τῇ γῇ,
 18 διαθήκαι αἰῶνος ἐτέθησαν πρὸς αὐτόν,
 19 Ἀβραὰμ μέγας πατὴρ πλῆθους ἐθνῶν,
 20 ὃς συνετήρησεν νόμον Ὑψίστου,
 20^c καὶ ἐν σαρκὶ αὐτοῦ ἔστησεν διαθήκην,
 21 διὰ τοῦτο ἐν ὄρκῳ ἔστησεν αὐτῷ
 21^c πληθύναι αὐτὸν ὡς χοῦν τῆς γῆς,
 21^e καὶ κατακληρονομήσαι αὐτοὺς ἀπὸ θαλάσσης
 ἕως θαλάσσης
 22 καὶ ἐν τῷ Ἰσαὰκ ἔστησεν οὕτως
 22^c εὐλογίαν πάντων ἀνθρώπων καὶ διαθήκην,
 23^b ἐπέγνω αὐτὸν ἐν εὐλογίαις αὐτοῦ,
 23^d καὶ διέστειλεν μερίδας αὐτοῦ,
 23^f καὶ ἐξήγαγεν ἐξ αὐτοῦ ἄνδρα ἐλεύος,
 XLV. 1 ἡγαπημένον ὑπὸ θεοῦ καὶ ἀνθρώπων
 2 ὁμοίωσεν αὐτὸν δόξῃ ἁγίων,
 3 ἐν λόγοις αὐτοῦ σημεῖα κατέπαυσεν,
 3^c ἐνετείλατο αὐτῷ πρὸς λαὸν αὐτοῦ,
 4 ἐν πίστει καὶ πραύτητι αὐτοῦ ἡγάσεν,

- ἐν καιρῷ ὀργῆς ἐγένετο ἀντάλλαγμα¹
 διὰ τοῦτο ἐγένετο κατακλυσμός²
 ἵνα μὴ ἐξαλειφθῇ κατακλυσμῷ πᾶσα σὰρξ.
 καὶ οὐχ εὐρέθη ὅμοιος ἐν τῇ δόξῃ,
 καὶ ἐγένετο ἐν διαθήκῃ μετ' αὐτοῦ,
 καὶ ἐν πειρασμῷ εὐρέθη πιστός³
 ἐνευλογηθῆναι ἔθνη ἐν τῷ σπέρματι αὐτοῦ,
 καὶ ὡς ἄστρα ἀνυψῶσαι τὸ σπέρμα αὐτοῦ,
 καὶ ἀπὸ ποταμοῦ ἕως ἄκρου γῆς.
 δι' Ἀβραὰμ τὸν πατέρα αὐτοῦ
 23 καὶ κατέπαυσεν ἐπὶ κεφαλὴν Ἰακώβ⁴
 καὶ ἔδωκεν αὐτῷ ἐν κληρονομίᾳ⁵
 ἐν φυλαῖς ἐμέρισεν δέκα δύο⁶
 εὐρίσκοντα χάριν ἐν ὀφθαλμοῖς πάσης σαρκός⁷
 Μωυσῆν, οὗ τὸ μνημόσυνον ἐν εὐλογίαις⁸
 καὶ ἐμεγάλυνεν αὐτὸν ἐν φόβοις ἐχθρῶν⁹
 ἐδόξασεν αὐτὸν κατὰ πρόσωπον βασιλέων¹⁰
 καὶ ἔδειξεν αὐτῷ τῆς δόξης αὐτοῦ¹¹
 ἐξελέξατο αὐτὸν ἐκ πάσης σαρκός¹²

17	[ג] צדיק נמצא תמים ¹	
17 ^c	בעבורו היה שארית	
18	באות עולם ² נכרת עמו	כרת
19	אברהם אב המון גוים	
20	אשר שמר מצות עליון	
20 ^c	בבשרו כרת לו חק	
21	על כן בש[בו] עה הקים לו	
21 ^c	להנחילם [מי]ם ועד ים	
22	וגם ליצחק הקים בן	בן
22 ^c	ברית כל ראשון נתנו	
23 ^b	ויבנהו בברכה	ויבנהו בברכה
23 ^d	ויעיבהו לשבטים	
23 ^f	[ויוצ]א ממנו איש	
XLV. 1	[א]הוב [א]להים ואנשים	
2	[א]להים	ויכ' יי
3	בד[בריו]	בדברו
3 ^c	ויוצוהו [א]ל ⁴ . . .	
4	באמונתו ובענותו	ובענותותו
1	לעת כלה היה תחליף:	
	ובבריתו חדל מכול:	
	לבלתי השחית כל בשר:	
דפי	לא נתן בכבודו מום:	
	ובא בברית עמו:	
	ובניסוי נמצא נאמן:	
	לברך בזרעו גוים:	
	ומנהר ועד אפסי ארץ:	
	בעבור אברהם אביו:	
23	וברכה נחה על ראש ישראל:	
	ויתן לו נחלתו:	
	לחלק שנים עשר:	
ומינא	מוצא חן בעיני כל חי:	
	מישה זכרו לטובה:	
במוראים	ויאמעהו במרומים:	
	ויחזקהו לפני מלך:	
	ויר[א]הו	
	בחר בו מכל . . .	

¹ Gen. 6, 9. ² Gen. 9, 12, &c. ³ Of the letter before π only the top remains. It seems most to resemble that of an α or μ. ⁴ Exod. 6, 13.

17	אשר יצא ממנו איש	17	אשר יצא ממנו איש
17 ^c	אשר יצא ממנו איש	17 ^c	אשר יצא ממנו איש
18	אשר יצא ממנו איש	18	אשר יצא ממנו איש
19	אשר יצא ממנו איש	19	אשר יצא ממנו איש
20	אשר יצא ממנו איש	20	אשר יצא ממנו איש
20 ^c	אשר יצא ממנו איש	20 ^c	אשר יצא ממנו איש
21	אשר יצא ממנו איש	21	אשר יצא ממנו איש
21 ^c	אשר יצא ממנו איש	21 ^c	אשר יצא ממנו איש
21 ^e	אשר יצא ממנו איש	21 ^e	אשר יצא ממנו איש
22	אשר יצא ממנו איש	22	אשר יצא ממנו איש
22 ^c	אשר יצא ממנו איש	22 ^c	אשר יצא ממנו איש
23 ^b	אשר יצא ממנו איש	23 ^b	אשר יצא ממנו איש
23 ^d	אשר יצא ממנו איש	23 ^d	אשר יצא ממנו איש
23 ^f	אשר יצא ממנו איש	23 ^f	אשר יצא ממנו איש
XLV. 1	אשר יצא ממנו איש	XLV. 1	אשר יצא ממנו איש
2	אשר יצא ממנו איש	2	אשר יצא ממנו איש
3 ^c	אשר יצא ממנו איש	3 ^c	אשר יצא ממנו איש
4	אשר יצא ממנו איש	4	אשר יצא ממנו איש

(fol. 4 verso.)

PRAISE OF THE PATRIARCHS.

- XLIV. 1 Let me now praise godly men,
 2 Great glory the Most High allotted (to them¹),
 3 Rulers² of the earth in their royalty,
 3^c Who gave counsel³ by their understanding,
 4 Princes of nations in their prudence,
 4^c Wise of meditation in their writing,
 5 Who sought out music according to rule⁵,
 6 Men of worth, and supported⁶ with strength,
 7 All these in their generation (were honoured¹),
 8 There be of them that have left a name,
 9 And there be of them which have no memorial,
 9^c They were as though they had not been,
 10 Nevertheless these were godly men,
 11 With their seed their goodness remaineth sure,
 13 Their memory standeth fast for ever,
 14 [Their bodies were buried in p]eac[e],
 16 Enoch [was f]ound perfect, and walked with the
 Lord, and was taken,
- our fathers in their generations.
 and they were great from days of old:
 and men of renown in their might;
 and saw all things in their prophecy;
 and potentates in their care⁴;
 and governing in their watchfulness;
 and took up the proverb in writing;
 and that lived quietly upon their places.
 and from their birth⁷ was their glory.
 that men might tell of it in their inheritance:
 and have ceased as they have ceased;
 and their children after them.
 and their hope [shall not peri]sh;
 and their inheritance unto chil[dren's children];
 and their righteousness [shall not be forgotten];
 but their name liveth] unto all generations⁸.
 being an example (*lit.* sign) of knowledge to all
 generations.

¹ Marg. adds this.² So marg.³ Marg. Counsellors.⁴ *Lit.* searchings out.⁵ Marg. measure.⁶ Reading יצא.⁷ Marg. in their days.⁸ Marg. adds here: 15 The congregation heareth their wisdom, and the

assembly recounteth their praise.

Πατέρων ὕμνος.

- XLIV. 1 Αἰνέσωμεν δὴ ἄνδρας ἐνδόξους
 2 πολλὴν δόξαν ἔκτισεν ὁ κύριος,
 3 κυριεύοντες ἐν ταῖς βασιλείαις αὐτῶν,
 3^c βουλευσονται ἐν συνέσει αὐτῶν,
 4 ἡγούμενοι λαοῦ ἐν διαβουλίᾳ
 4^c σοφοὶ λόγοι ἐν παιδείᾳ αὐτῶν·
 5 ἐκζητοῦντες μέλη μουσικῶν,
 6 ἄνδρες πλούσιοι κεχορηγημένοι ἰσχύι,
 7 πάντες οὗτοι ἐν γενεαῖς ἐδοξάσθησαν,
 8 εἰσὶν αὐτῶν οἱ κατέλιπον ὄνομα
 9 καὶ εἰσὶν ὧν οὐκ ἔστιν μνημόσυνον
 9^c καὶ ἐγένοντο ὡς οὐ γεγονότες,
 10 ἀλλ' ἢ οὗτοι ἄνδρες ἐλέους,
 11 μετὰ τοῦ σπέρματος αὐτῶν διαμενεῖ
 11^c ἐν ταῖς διαθήκαις 12 ἔστι σπέρμα αὐτῶν,
 13 ἕως αἰῶνος μενεῖ σπέρμα αὐτῶν,
 14 τὸ σῶμα αὐτῶν ἐν εἰρήνῃ ἐτάφη,
 15 σοφίαν αὐτῶν διηγῶνται λαοί,
 16 Ἐνὼχ εὐηρέστησεν Κυρίῳ καὶ μετετέθη,
- καὶ τοὺς πατέρας ἡμῶν τῇ γενέσει.
 τὴν μεγαλωσύνην αὐτοῦ ἀπ' αἰῶνος.
 καὶ ἄνδρες ὀνομαστοὶ ἐν δυνάμει·
 ἀπηγγέλκότες ἐν προφητείαις·
 καὶ συνέσει γραμματείας λαοῦ,
 διηγούμενοι ἔπη ἐν γραφῇ·
 εἰρηνεύοντες ἐν παροικίαις αὐτῶν·
 καὶ ἐν ταῖς ἡμέραις αὐτῶν καύχημα.
 τοῦ ἐκδιηγῆσασθαι ἐπαίνους,
 καὶ ἀπώλουντο ὡς οὐχ ὑπάρξαντες,
 καὶ τὰ τέκνα αὐτῶν μετ' αὐτούς.
 ὧν αἱ δικαιουσύναι οὐκ ἐπελήσθησαν·
 ἀγαθὴ κληρονομία ἔκγονα αὐτῶν·
 καὶ τὰ τέκνα αὐτῶν δι' αὐτούς,
 καὶ ἡ δόξα αὐτῶν οὐκ ἐξαλειφθήσεται·
 καὶ τὸ ὄνομα αὐτῶν ζῇ εἰς γενεάς·
 καὶ τὸν ἔπαινον ἐξαγγέλλει ἐκκλησία.
 ὑπόδειγμα μετανοίας ταῖς γενεαῖς.

את	XLIV.	1	אֱלֹהֵהָ נָא אֲנִשׁי חֶסֶד	אָבוֹתֵינוּ בְּדוֹרוֹתָם :
		2	רַב כְּבוֹד חֶלֶק עָלֶיךָ	וְגָדְלוֹ מִיָּמוֹת עוֹלָם :
רד"י		3	דֹּרֵי אֶרֶץ בְּמַלְכוּתָם	וְאֲנִשׁי שֵׁם בְּגִבּוֹרָתָם :
י'		3 ^o	הַיּוֹעֲצִים בְּתִבְנוֹתָם	וְחַוּי כָּל בְּנֵיבְאוֹתָם :
		4	יִשְׂרָי גִיִּים בְּמוֹצָתָם	וְרוֹזִיִּים בְּמַחְקֵרָתָם :
במס'		4 ^o	חֲכָמֵי שִׁיחַ בְּסִפְרָתָם	וּמוֹשְׁלִים בְּמִשְׁמֵרוֹתָם :
קו		5	חֹקְרֵי מוֹמָזוֹר עַל חוֹק	נוֹשְׂאֵי מִשַּׁל בְּתֵבָה :
		6	אֲנִשׁי חֵיל וְסוֹמְכֵי כַח	וְשׁוֹקֵטִים עַל מִכְנוֹתָם :
נכבדו		7	כָּל אֱלֹה בְּדוֹרָם	וּמוֹיָהֶם ¹ תִּפְאַרְתָּם :
		8	יֵשׁ מִהֶם הִנִּיחוּ שֵׁם	לְהַשְׁתַּעֲנוֹת בְּנַחֲלָתָם :
		9	וְיֵשׁ מֵהֶם אֲשֶׁר אֵין לוֹ זִכָּר	וְיִשְׁבְּתוּ כְּאִשֶּׁר שִׁבְתּוֹ :
		9 ^o	כְּאִשֶּׁר לֹא הָיוּ ²	וּבִנְיָהֶם מֵאֲחִירָהֶם :
		10	וְאוֹלָם אֱלֹה אֲנִשׁי חֶסֶד	וְתִקְוָתָם לֹא [תִּשְׁבַּח]ת :
		11	עִם זֶרַעַם נֶאֱמָן טוֹבֵם	וְנַחֲלָתָם לְבָנֵי [בְּנִים] :
		13	עַד עוֹלָם יַעֲמֵד זִכְרָם	וְעִדְקָתָם לְ[א] . . .
		14	[בִּשְׁלָלָם]	[לְדוֹר] וְדוֹר :
		16	חֲנוּךְ [נִמְצָא תַּמִּים וְהִתְהַלֵּךְ עִם יְיָ וְיִ] לָקַח אוֹת דַּעַת לְדוֹר וְדוֹר :	

¹ Job 38, 12, &c.

² Job 10, 19. Obad. 16.

והלהתם יספר קדוה:

لا تخرج من هذه الدنيا حتى تعلم ما تعرفه
من هذه الدنيا فاحذر من أن يكون
العلم من هذه الدنيا

3d also shows

[illegible]

١٠٠٠٠٠ لا اجد.
 ١٠٠٠٠٠ حق حقه.
 ١٠٠٠٠٠ خذها.
 ١٠٠٠٠٠ لا اجد.
 ١٠٠٠٠٠ من هم في حقه.

XLIV. ۱ هـ ا ب ا ح د لا با و یحما .
۲ ف ی ا م ن ر ک ل ج ه و .

٤ اَلْاَوَّلُ مَقَدِّمَةُ حَمْدِ الْمَوْلَى .
٥ مَقَدِّمَةُ مَدْحِهِ حَمْدِ الْمَوْلَى .

5 حلا / مت فملا / ممتلا.
6 /ها / ممتلا. ممتعتت ممتلا.
7 ممتلا / ممت ممتعتت / ممت ممتلا.
8 / ممتلا / ممت ممتلا.
9 / ممتلا / ممت ممتلا.

10 حرم و احسب انما و احسا و ممال .
 11 حرم و احسب من و احسب .
 12 حرم و احسب من و احسب .
 13 حرم و احسب من و احسب .
 14 حرم و احسب من و احسب .
 15 حرم و احسب من و احسب .

(fol. 4 recto.)

17^c Like¹ darting flashes he sheddeth abroad his snow,
 18 The beauty of its whiteness dazzleth² the eyes,
 19 The hoar-frost also he poureth out⁴ like salt,
 20 The cold of the north wind he causeth to blow,
 20^c Over every standing water he spreadeth a crust,
 21 It burneth up the produce like drought⁶,
 22 The dropping of a cloud healeth all things,
 23 His counsel¹⁰ burneth up (?) the great (deep),
 24 They that go down to the sea tell of its bounds,
 25 Therein are wonders, the marvels of his work,
 26 By reason of him¹³ [his] messenger¹⁴ prospereth,
 27 More like this we will not add,
 28 Let us still be magnifying him¹⁶, for we shall not
 search him out,
 29 [The Lord is] exceeding [terrible],
 30 [Ye that magnify the Lord], lift up your voice all
 that ye can, for there is yet more;
 32 Many [hidden things hath he established (?) more
 than] these;
 33 All things [hath the Lord made],

¹ So marg. ² יָהַר for יָהַר. Or ? יָהַר dimmeth.⁵ Marg. the pond. ⁶ Above the line, of the mountains.¹⁰ Marg. from his quietness (?). ¹¹ Reading יָהַר, as ⑤.16, 4). ¹⁴ ? יָהַר יָהַר he maketh (his) business to prosper.

and like locusts (when) they settle is the falling
 down¹ thereof;

and the heart is disquieted³ at the raining of it.
 and maketh it to bloom with flowers like sapphire.
 and congealeth his spring⁵ like rottenness (?).
 and a pond putteth on as it were a breastplate.
 and the stateliness⁷ of growing things as a flame.
 (even) dew¹ releasing (?) the parched⁸ young grass⁹.
 and he planteth¹¹ islands¹² in the ocean.
 when we hear it with our ears, we are astonished.
 variety of all things living, and the mighty things
 of the great (deep).

and by his words he performeth (his) pleasure.
 and the conclusion of the matter is, He is all.

and he is great beyond all his works.

and wonderful are his mighty acts¹⁶.

30^c ye that exalt him¹, renew your strength, and be not
 weary, for ye will not [search (him) out].

a little only have I seen of his works.

and to [the godly hath he given wisdom].

³ Or marvels, reading יָהַר, as ⑤. ⁴ So marg.: text, settleth.⁷ Marg. form (Ps. 49, 15).⁸ Marg. moist. ⁹ Reading יָהַר.¹² Marg. a treasure. ¹³ Marg. for his own purpose (Prov.¹⁵ Marg. rejoicing. ¹⁶ So marg. (יָהַר): text, his words.

17^c ὡς πετεινὰ καθιπτάμενα πάσσει χιόνα
 18 κάλλος λευκότητος αὐτῆς ἐκθαυμάσει ὀφθαλμός,
 19 καὶ πάχυνν ὡς ἄλα ἐπὶ γῆς χέει,
 20 ψυχρὸς ἄνεμος βορέης πνεύσει,
 20^c ἐπὶ πᾶσαν συναγωγὴν ὕδατος καταλύσει,
 21 καταφάγεται ὄρη καὶ ἔρημον ἐκκαύσει,
 22 ἱασις πάντων κατὰ σπουδὴν ὁμίχλη,
 23 λογισμῷ αὐτοῦ ἐκόπασεν ἄβυσσον,
 24 οἱ πλέοντες τὴν θάλασσαν διηγούνται τὸν κίνδυνον
 αὐτῆς,
 25 καὶ ἐκεῖ τὰ παράδοξα καὶ θαυμάσια ἔργα,
 26 δι' αὐτὸν εὐωδία τέλος αὐτοῦ,
 27 πολλὰ ἐροῦμεν καὶ οὐ μὴ ἀφικώμεθα,
 28 δοξάζοντες τοῦ ἰσχύσωμεν;
 29 φοβερὸς Κύριος καὶ σφόδρα μέγας,
 30 δοξάζοντες Κύριον ὑψώσατε καθ' ὅσον ἂν
 δύνῃθε, ὑπερέξει γὰρ καὶ ἔτι.
 31 τίς ἐόρακεν αὐτὸν καὶ ἐκδιηγῆσεται;
 32 πολλὰ ἀπόκρυφα ἔστιν μείζονα τούτων,
 33 πάντα γὰρ ἐποίησεν ὁ κύριος,

καὶ ὡς ἀκρίς καταλύουσα ἢ κατάβασις αὐτῆς·
 καὶ ἐπὶ τοῦ ὕετοῦ αὐτῆς ἐκστήσεται καρδία.
 καὶ παγείσα γίνεται σκολόπων ἄκρα.
 καὶ παγήσεται κρύσταλλος ἀφ' ὕδατος·
 καὶ ὡς θώρακα ἐνδύσεται τὸ ὕδωρ.
 καὶ ἀποσβέσει χλόην ὡς πῦρ.
 δρόσος ἀπαντῶσα ἀπὸ καύσωνος ἱλαρώσει.
 καὶ ἐφύτευσεν αὐτὴν Ἰησοῦς.

καὶ ἀκοαῖς ὧτίων ἡμῶν θαυμάζομεν·

ποικιλία παντὸς ζῴου, κτίσις κητῶν.

καὶ ἐν λόγῳ αὐτοῦ σύνκειται πάντα.

καὶ συντέλεια λόγων· τὸ πᾶν ἔστιν αὐτός.

αὐτὸς γὰρ ὁ μέγας παρὰ πάντα τὰ ἔργα αὐτοῦ.

καὶ θαυμαστὴ ἡ δυναστεία αὐτοῦ.

30^c καὶ ὑψοῦντες αὐτὸν πληθύνετε ἐν ἰσχύϊ· μὴ κοπιᾶτε,
 οὐ γὰρ μὴ ἀφίκησθε.

καὶ τίς μεγαλυνεῖ αὐτὸν καθὼς ἔστιν;

ὀλίγα γὰρ ἐωράκαμεν τῶν ἔργων αὐτοῦ.

καὶ τοῖς εὐσεβέσιν ἔδωκεν σοφίαν.

(fol. 4 recto.)

ר'	וכארבת ישכון דרתו:	17 ^c [בֹּרֶ]שֶׁף יִנִּיף שִׁלְגוֹ	כר'
	וממטרו יהמה לבב:	18 תואר לבנה יגה עינים	ידגה
	ויציץ כספיר ציצים:	19 וגם כפור כמלח ישכון	יששך
מקיה	וכרקב יקפא מקורו:	20 צינת רוח צפון ישיב	
	ובשרין ילבש מקוה:	20 ^c על כל מעמד מים יקרים	
וצור	וגוה ² צמחים כלהבה:	21 יבול כחרב ¹ ישיק	
רשב	פורע לדשן שרב:	22 מרפא כל מערף ענן טל	טל פורע
אוצר	ויט בתהום אים:	23 מחשבתו . . שיק רבה	משובתו
	לשמע אחגנו נשתומם:	24 יורדי הים יספרו קצהו	
	מין כל חי וגבורות רבה:	25 שם פלאות תמהי מעשהו	מעשיו
	ובדבריו יפעל רצון:	26 למענו יצלח מלאך	למענהו ³
	וקץ דבר הוא הכל:	27 עוד כאלה לא נוסף	למען
	והוא גדול מכל מעשיו:	28 נ[גד] לה עוד כי לא נחקור	נגלה
גבורתו	ונפלאות דבריו:	29 נ[ורא] . . [מ]אד מאד	
	מרומים תחליפו כח ⁴ ואל תלאו כי לא ת[חקרו]:	30 מ[גר]ל[י] . . הרימו קול בכל תוכלו כי יש עוד:	
	מעט ראיתי ממעשיו:	32 רוב נ [מ]אלה	
	אל	33 את הכל	

¹ Above כחרב is written הרים (see Job 40, 20).

² Ezek. 7, 11.

³ Prov. 16, 4.

⁴ Is. 40, 31.

(fol. 3 verso.)

- 24 All of them are different, one from another,
 XLIII. 2 The sun, when he goeth forth¹, poureth out warmth:
 3 By his shining he heateth the world;
 4 A fierce² furnace is established³ by them (?),
 4^c A tongue¹ of light consumeth the inhabited
 (country),
 5 For great¹ is the Lord that made him⁴,
 6 Moreover moon by moon the seasons⁵ return,
 7 By her¹ are the appointed feast and the prescribed
 times⁶,
 8 With every (new) month she is renewed⁷,
 8^c An instrument of the host of the (rain-)vessels⁸ on high,
 9 The beauty of heaven, and the glory of a star,
 10 By the word of God a statute is established,
 11 Behold the (rain)bow, and bless him that made it,
 12 It compasseth with its glory the vault (of heaven)¹³,
 13 His might marketh out the lightning,
 14 On that account¹ he hath created a treasure-house,

 17 The voice of his thunder maketh¹ his land to be
 in anguish,

and he hath made none of them [in vain].
 how terrible are the works of the Lord!
 before his drought who can maintain himself?
 the sun being sent¹ forth setteth the mountains in a blaze.
 and with its fire the eye is scorched: [ones.
 and (with) his words he maketh brilliant (?) his mighty
 (for) a limited rule, but an everlasting sign:
 and in her circuit [she doeth] (her) business:
 how terrible is she in her changing⁸!
 paving¹⁰ the firmament with her shining:
 and her light shining in¹¹ the heights of God.
 and they sleep¹² not in their watches.
 for exceeding majestic is it [in glo]ry:
 and the hand of God¹⁴ hath stretched it out in [its pride].
 and maketh brilliant the flashes [in judgement]¹⁵.
 and hath made [the clouds?] to fly forth

 the hot winds of the north, the tempest, and the
 whirlwind¹⁶.

¹ So marg. ² *Lit.* blown upon. ³ So marg. (cf. Job 11, 15). ⁴ Marg. for great is the Most High who made him. ⁵ Marg. moon by moon, season by season. Or until the season. ⁶ Marg. by her is the appointed feast, and from her is the prescribed ordinance. ⁷ Marg. (the new month) is like its name, for it (is renewed). ⁸ Marg. in her returning. ⁹ *Lit.* (water-)skins; cf. Job 38, 37: but perhaps it is due to dittography from כלי. ¹⁰ Marg. terrifying (?). ¹¹ Marg. and a red-gleaming ornament in (א for ז) the heights of God. ¹² Reading ישי for ישן of the margin. ¹³ חן for חן (Job 22, 14). ¹⁴ Marg. and no hand hath. ¹⁵ Marg. his rebuke (נחם for נחם) marketh out the morning (בא for בא), and casteth off the living substance (עם error for עם) in [judgement]. ¹⁶ Marg. the voice of his thunder maketh his land to be in anguish, and by his strength he maketh the mountains indignant (?): his terror inciteth the south wind, the storm, the tempest, and the whirlwind.

2 ἡλῖος ἐν ὀπτασίᾳ διαγέλλων ἐν ἐξόδῳ,
 3 ἐν μεσημβρίᾳ αὐτοῦ ἀναξηραίνει χώραν,
 4 κάμινον φυλάσσω ἐν ἔργοις καύματος,
 4^c ἀτμίδας πυρώδεις ἐμφυσῶν,
 5 μέγας Κύριος ὁ ποιήσας αὐτόν,
 6 καὶ ἡ σελήνη ἐν πᾶσι εἰς καιρὸν αὐτῆς,
 7 ἀπὸ σελήνης σημεῖον ἑορτῆς,
 8 μὴν κατὰ τὸ ὄνομα αὐτῆς ἐστίν,
 8^c σκεῦος παραβολῶν ἐν ὕψει,
 9 κάλλος οὐρανοῦ, δόξα ἁσטרων,
 10 ἐν λόγοις ἁγίοις στήσονται κατὰ κρίμα,
 11 ἴδε τόξον, καὶ εὐλόγησον τὸν ποιήσαντα αὐτό,
 12 ἐγύρωσεν οὐρανὸν ἐν κυκλώσει δόξης,
 13 προστάγματι αὐτοῦ κατέπανσεν χιόνα,
 14 διὰ τοῦτο ἠνεψύχησαν θησαυροί,
 15 ἐν μεγαλείῳ αὐτοῦ ἴσχυσεν νεφέλας,
 16 καὶ ἐν ὀπτασίαις αὐτοῦ σαλευθήσεται ὄρη,
 17 φωνὴ βροντῆς αὐτοῦ ὠνείδισεν γῆν,

σκεῦος θαυμαστόν, ἔργον Ὑψίστου
 καὶ ἐναντίον καύματος αὐτοῦ τίς ὑποστήσεται;
 τριπλασίως ἡλῖος ἐκκαίων ὄρη·
 καὶ ἐκλάμπων ἀκτῖνας ἀμαυροὶ ὀφθαλμοί.
 καὶ ἐν λόγοις αὐτοῦ κατέσπενσεν πορείαν·
 ἀνάδειξιν χρόνων καὶ σημεῖον αἰῶνος·
 φωστὴρ μεινόμενος ἐπὶ συντελείας·
 αὐξανομένη θαυμαστῶς ἐν ἀλλοιώσει.
 ἐν στερεώματι οὐρανοῦ ἐκλάμπων·
 κόσμος φωτίζων, ἐν ὑψίστοις Κύριος·
 καὶ οὐ μὴ ἐκλυθῶσιν ἐν φυλακαῖς αὐτῶν.
 σφόδρα ὠραῖον ἐν τῷ αὐγάσματι αὐτοῦ·
 χεῖρες Ὑψίστου ἐτάνυσαν αὐτό.
 καὶ ταχύνει ἁστραπὰς κρίματος αὐτοῦ·
 καὶ ἐξέπτησαν νεφέλαι ὥς πετεινά·
 καὶ διεθρύβησαν λίθοι χαλάρης.
 ἐν θελήματι πνεύσεται νότος.
 καὶ καταγίγῃ βορέου καὶ συστροφὴ πνεύματος.

XIII.

² Job 25, 2.

[illegible]

(fol. 3 recto.)

11^e In the place where she lodgeth let there be no lattice,

12 Let her not show her beauty to any male,

13 For from a garment cometh forth a moth,

14 ² Better is the wickedness of a man than the goodness of a woman ²,

15 I will remember now the works of God,

15^c By the word of God is his pleasure ³,

16 The rising sun is revealed over all things,

17 The saints of God do not suffice

17^c God hath given strength unto ⁵ his hosts,

18 He searcheth out the deep and the heart,

19 Declaring things that are past and ² that are to come,

20 No knowledge is lacking to him,

21 [The might ⁷ of his wisdom] he hath regulated,

21^c Nothing [hath been added (unto him), or] diminished (from him),

23^a He [establisheth ² all things for ever],

23^b ² And who can [be filled with [beholding (his) beauty ² ?]

XLIII. 1^b And the body of heaven beholding ² his majesty ⁹,

nor a chamber looking upon the entrance round about.

and ¹ in the house of ¹ women let her not converse. and from a woman a woman's wickedness.

and the house of her that causeth shame ² poureth forth reproach ².

and that which I have seen I will recount.

and him that doeth his pleasure he hath accepted. so the glory of the Lord is over all his works.

to recount the wonders of the Lord ⁴.

that they may endure firmly before his glory.

and understandeth all their nakednesses ;

and revealing the remotest ⁶ of hidden things.

and no matter escapeth him.

he is one from everlasting.

and he hath no need ² of any instructor ⁸.

25^a one thing upon another for the sake of its good.

XLIII. 1^a

XLII. 23^b and all things are obedient to every use.

¹ Or perhaps, among.

² So marg.

³ Marg. by the word of God are his works.

⁴ Marg. of his mighty acts.

⁵ Marg. the strength of God is.

⁶ Lit. the search, Job 11, 7. 38, 16.

⁷ Marg. mighty acts.

⁸ Is. 40, 14.

⁹ The marginal note at the top of the next page (referring to verse 25^a seq.) is as follows: One thing upon another for the sake of good; and who can be filled with beholding beauty? The beauty of the height spread out (σπερ) upon (?) clearness (Exod. 24, 10), and the body of heaven (ibid.) beholding the light.

12 παντὶ ἀνθρώπῳ μὴ ἐμβλεπε ἐν κάλλει,

13 ἀπὸ γὰρ ἱματίων ἐκπορεύεται σῆς,

14 κρείσσων πονηρία ἀνδρὸς ἢ ἀγαθοποιὸς γυνή,

15 μνησθήσομαι δὲ τὰ ἔργα Κυρίου,

15^c ἐν λόγοις Κυρίου τὰ ἔργα αὐτοῦ.

16 ἥλιος φωτίζειν κατὰ πᾶν ἐπέβλεψεν,

17 οὐκ ἐνεποίησεν τοῖς ἁγίοις Κύριος

17^c ἃ ἐστερέωσεν Κύριος ὁ παντοκράτωρ,

18 ἄβυσσον καὶ καρδίαν ἐξίχνευσεν,

18^c ἔγνω γὰρ ὁ κύριος πᾶσαν εἴδησιν

19 ἀπαγγέλλων τὰ παρεληλυθότα καὶ ἐπεσόμενα,

20 οὐ παρήλθεν αὐτὸν πᾶν διανόημα,

21 τὰ μεγαλεῖα τῆς σοφίας αὐτοῦ ἐκόσμησεν

21^c οὔτε προσετέθη οὔτε ἡλαττώθη,

22 ὥς πάντα τὰ ἔργα αὐτοῦ ἐπιθυμητά,

23 πάντα ταῦτα ζῇ καὶ μένει εἰς τὸν αἰῶνα

24 πάντα δισσὰ ἐν κατέναντι τοῦ ἐνός,

25 ἐν τοῦ ἐνός ἐστερέωσεν τὰ ἀγαθὰ,

XLIII. 1 γαυρίαμα ὕψους στερέωμα καθαριότητος,

καὶ ἐν μέσῳ γυναικῶν μὴ συνέδρευε

καὶ ἀπὸ γυναικὸς πονηρία γυναικός.

καὶ γυνὴ καταισχύνουσα εἰς ὀνειδισμόν.

καὶ ἃ ἐόρακα ἐκδιηγῆσομαι

καὶ τῆς δόξης αὐτοῦ πλήρες τὸ ἔργον αὐτοῦ.

ἐκδιηγῆσασθαι πάντα τὰ θαυμάσια αὐτοῦ,

στηριχθῆναι ἐν δόξῃ αὐτοῦ τὸ πᾶν.

καὶ ἐν πανουργίαισιν αὐτῶν διενόηθην

καὶ ἐνέβλεψεν εἰς σημεῖον αἰῶνος,

καὶ ἀποκαλύπτων ἔχνη ἀποκρύφων

οὐκ ἐκρύβη ἀπ' αὐτοῦ οὐδὲ εἰς λόγος.

καὶ ἔως ἔστιν πρὸ τοῦ αἰῶνος καὶ εἰς τὸν αἰῶνα,

καὶ οὐ προσεδείθη οὐδενὸς συμβούλου.

καὶ ὥς σπινθήρ ἐστιν θεωρῆσαι.

ἐν πάσαις χρείαις, καὶ πάντα ὑπακούει

καὶ οὐκ ἐποίησεν οὐδὲν ἐκλιπόν

καὶ τίς πλησθήσεται ὁρῶν δόξαν αὐτοῦ ;

εἶδος οὐρανοῦ ἐν ὁράματι δόξης.

(fol. 3 recto.)

ובית מביט מבוא סביב:
ובית נשים אל תסתויר:
ומאשה רעת אישה:
ובית מחרפת תביע אישה:

וזה חזיתי ואספרה:¹
ופועל רצוני לקָחו:
וכבוד יי על כל מעשיו:
לספר נפלאות יי:
להחזוק לפני כבודו:
ובכל מערומיהם יתבונן:

ומגלה חקר נסתרות:
ולא חלפֹו כל דָּבָר:
אחד הוא מְעֹלָם:
ולא צָרִיךְ לְכֹל מִבֵּין:
לחֶק מִנֵּי דָּבָר:
מִהַעֲלֹם:
צֶדֶק:

לכל צורך הכל נשמע.
25^a זה על [ו]ה חלֶף טובו:
XLIII. 1^a 2^b 3^c 4^d 5^e 6^f 7^g 8^h 9ⁱ 10^j 11^k 12^l 13^m 14ⁿ 15^o 16^p 17^q 18^r 19^s 20^t 21^u 22^v 23^w 24^x 25^y 26^z 27^{aa} 28^{ab} 29^{ac} 30^{ad} 31^{ae} 32^{af} 33^{ag} 34^{ah} 35^{ai} 36^{aj} 37^{ak} 38^{al} 39^{am} 40^{an} 41^{ao} 42^{ap} 43^{aq} 44^{ar} 45^{as} 46^{at} 47^{au} 48^{av} 49^{aw} 50^{ax} 51^{ay} 52^{az} 53^{ba} 54^{bb} 55^{bc} 56^{bd} 57^{be} 58^{bf} 59^{bg} 60^{bh} 61^{bi} 62^{bj} 63^{bk} 64^{bl} 65^{bm} 66^{bn} 67^{bo} 68^{bp} 69^{bq} 70^{br} 71^{bs} 72^{bt} 73^{bu} 74^{bv} 75^{bw} 76^{bx} 77^{by} 78^{bz} 79^{ca} 80^{cb} 81^{cc} 82^{cd} 83^{ce} 84^{cf} 85^{cg} 86^{ch} 87^{ci} 88^{cj} 89^{ck} 90^{cl} 91^{cm} 92^{cn} 93^{co} 94^{cp} 95^{cq} 96^{cr} 97^{cs} 98^{ct} 99^{cu} 100^{cv} 101^{cw} 102^{cx} 103^{cy} 104^{cz} 105^{da} 106^{db} 107^{dc} 108^{dd} 109^{de} 110^{df} 111^{dg} 112^{dh} 113^{di} 114^{dj} 115^{dk} 116^{dl} 117^{dm} 118^{dn} 119^{do} 120^{dp} 121^{dq} 122^{dr} 123^{ds} 124^{dt} 125^{du} 126^{dv} 127^{dw} 128^{dx} 129^{dy} 130^{dz} 131^{ea} 132^{eb} 133^{ec} 134^{ed} 135^{ee} 136^{ef} 137^{eg} 138^{eh} 139^{ei} 140^{ej} 141^{ek} 142^{el} 143^{em} 144^{en} 145^{eo} 146^{ep} 147^{eq} 148^{er} 149^{es} 150^{et} 151^{eu} 152^{ev} 153^{ew} 154^{ex} 155^{ey} 156^{ez} 157^{fa} 158^{fb} 159^{fc} 160^{fd} 161^{fe} 162^{ff} 163^{fg} 164^{fh} 165^{fi} 166^{fj} 167^{fk} 168^{fl} 169^{fm} 170^{fn} 171^{fo} 172^{fp} 173^{fq} 174^{fr} 175^{fs} 176^{ft} 177^{fu} 178^{fv} 179^{fw} 180^{fx} 181^{fy} 182^{fz} 183^{ga} 184^{gb} 185^{gc} 186^{gd} 187^{ge} 188^{gf} 189^{gg} 190^{gh} 191^{gi} 192^{gj} 193^{gk} 194^{gl} 195^{gm} 196^{gn} 197^{go} 198^{gp} 199^{gq} 200^{gr} 201^{gs} 202^{gt} 203^{gu} 204^{gv} 205^{gw} 206^{gx} 207^{gy} 208^{gz} 209^{ha} 210^{hb} 211^{hc} 212^{hd} 213^{he} 214^{hf} 215^{hg} 216^{hh} 217^{hi} 218^{hj} 219^{hk} 220^{hl} 221^{hm} 222^{hn} 223^{ho} 224^{hp} 225^{hq} 226^{hr} 227^{hs} 228^{ht} 229^{hu} 230^{hv} 231^{hw} 232^{hx} 233^{hy} 234^{hz} 235^{ia} 236^{ib} 237^{ic} 238^{id} 239^{ie} 240^{if} 241^{ig} 242^{ih} 243ⁱⁱ 244^{ij} 245^{ik} 246^{il} 247^{im} 248ⁱⁿ 249^{io} 250^{ip} 251^{iq} 252^{ir} 253^{is} 254^{it} 255^{iu} 256^{iv} 257^{iw} 258^{ix} 259^{iy} 260^{iz} 261^{ja} 262^{jb} 263^{jc} 264^{jd} 265^{je} 266^{jf} 267^{gj} 268^{jh} 269^{ji} 270^{jj} 271^{jk} 272^{jl} 273^{jm} 274^{jn} 275^{jo} 276^{jp} 277^{jq} 278^{jr} 279^{js} 280^{jt} 281^{ju} 282^{jv} 283^{jw} 284^{jx} 285^{jy} 286^{jz} 287^{ka} 288^{kb} 289^{kc} 290^{kd} 291^{ke} 292^{kf} 293^{kg} 294^{kh} 295^{ki} 296^{kj} 297^{kl} 298^{km} 299^{kn} 300^{ko} 301^{kp} 302^{kq} 303^{kr} 304^{ks} 305^{kt} 306^{ku} 307^{kv} 308^{kw} 309^{kx} 310^{ky} 311^{kz} 312^{la} 313^{lb} 314^{lc} 315^{ld} 316^{le} 317^{lf} 318^{lg} 319^{lh} 320^{li} 321^{lj} 322^{lk} 323^{lm} 324^{ln} 325^{lo} 326^{lp} 327^{lq} 328^{lr} 329^{ls} 330^{lt} 331^{lu} 332^{lv} 333^{lw} 334^{lx} 335^{ly} 336^{lz} 337^{ma} 338^{mb} 339^{mc} 340^{md} 341^{me} 342^{mf} 343^{mg} 344^{mh} 345^{mi} 346^{mj} 347^{mk} 348^{ml} 349^{mn} 350^{mo} 351^{mp} 352^{mq} 353^{mr} 354^{ms} 355^{mt} 356^{mu} 357^{mv} 358^{mw} 359^{mx} 360^{my} 361^{mz} 362^{na} 363^{nb} 364^{nc} 365nd 366^{ne} 367^{nf} 368^{ng} 369^{nh} 370ⁿⁱ 371^{nj} 372^{nk} 373^{nl} 374^{nm} 375^{no} 376^{np} 377^{nq} 378^{nr} 379^{ns} 380^{nt} 381^{nu} 382^{nv} 383^{nw} 384^{nx} 385^{ny} 386^{nz} 387^{oa} 388^{ob} 389^{oc} 390^{od} 391^{oe} 392^{of} 393^{og} 394^{oh} 395^{oi} 396^{oj} 397^{ok} 398^{ol} 399^{om} 400^{on} 401^{oo} 402^{op} 403^{oq} 404^{or} 405^{os} 406^{ot} 407^{ou} 408^{ov} 409^{ow} 410^{ox} 411^{oy} 412^{oz} 413^{pa} 414^{pb} 415^{pc} 416^{pd} 417^{pe} 418^{pf} 419^{pg} 420^{ph} 421^{pi} 422^{pj} 423^{pk} 424^{pl} 425^{pm} 426^{pn} 427^{po} 428^{pp} 429^{pq} 430^{pr} 431^{ps} 432^{pt} 433^{pu} 434^{pv} 435^{pw} 436^{px} 437^{py} 438^{pz} 439^{qa} 440^{qb} 441^{qc} 442^{qd} 443^{qe} 444^{qf} 445^{qg} 446^{qh} 447^{qi} 448^{qj} 449^{qk} 450^{ql} 451^{qm} 452^{qn} 453^{qo} 454^{qp} 455^{qq} 456^{qr} 457^{qs} 458^{qt} 459^{qu} 460^{qv} 461^{qw} 462^{qx} 463^{qy} 464^{qz} 465^{ra} 466^{rb} 467^{rc} 468rd 469^{re} 470^{rf} 471^{rg} 472^{rh} 473^{ri} 474^{rj} 475^{rk} 476^{rl} 477^{rm} 478^{rn} 479^{ro} 480^{rp} 481^{rq} 482^{rr} 483^{rs} 484^{rt} 485^{ru} 486^{rv} 487^{rw} 488^{rx} 489^{ry} 490^{rz} 491^{sa} 492^{sb} 493^{sc} 494^{sd} 495^{se} 496^{sf} 497^{sg} 498^{sh} 499^{si} 500^{sj} 501^{sk} 502^{sl} 503sm 504^{sn} 505^{so} 506^{sp} 507^{sq} 508^{sr} 509^{ss} 510st 511^{su} 512^{sv} 513^{sw} 514^{sx} 515^{sy} 516^{sz} 517^{ta} 518^{tb} 519^{tc} 520^{td} 521^{te} 522^{tf} 523^{tg} 524th 525^{ti} 526^{tj} 527^{tk} 528^{tl} 529tm 530^{tn} 531^{to} 532^{tp} 533 ^{tq} 534^{tr} 535^{ts} 536^{tt} 537^{tu} 538^{tv} 539^{tw} 540^{tx} 541^{ty} 542^{tz} 543^{ua} 544^{ub} 545^{uc} 546^{ud} 547^{ue} 548^{uf} 549^{ug} 550^{uh} 551^{ui} 552^{uj} 553^{uk} 554^{ul} 555^{um} 556^{un} 557^{uo} 558^{up} 559^{uq} 560^{ur} 561^{us} 562^{ut} 563^{uu} 564^{uv} 565^{uw} 566^{ux} 567^{uy} 568^{uz} 569^{va} 570^{vb} 571^{vc} 572^{vd} 573^{ve} 574^{vf} 575^{vg} 576^{vh} 577^{vi} 578^{vj} 579^{vk} 580^{vl} 581^{vm} 582^{vn} 583^{vo} 584^{vp} 585^{vq} 586^{vr} 587^{vs} 588^{vt} 589^{vu} 590^{vv} 591^{vw} 592^{vx} 593^{vy} 594^{vz} 595^{wa} 596^{wb} 597^{wc} 598^{wd} 599^{we} 600^{wf} 601^{wg} 602^{wh} 603^{wi} 604^{wj} 605^{wk} 606^{wl} 607^{wm} 608^{wn} 609^{wo} 610^{wp} 611^{wq} 612^{wr} 613^{ws} 614^{wt} 615^{wu} 616^{wv} 617^{ww} 618^{wx} 619^{wy} 620^{wz} 621^{xa} 622^{xb} 623^{xc} 624^{xd} 625^{xe} 626^{xf} 627^{yg} 628^{yh} 629^{yi} 630^{yj} 631^{yk} 632^{yl} 633^{ym} 634^{yn} 635^{yo} 636^{yp} 637^{yq} 638^{yr} 639^{ys} 640^{yt} 641^{yu} 642^{yv} 643^{yw} 644^{yx} 645^{yy} 646^{yz} 647^{za} 648^{zb} 649^{zc} 650^{zd} 651^{ze} 652^{zf} 653^{zg} 654^{zh} 655^{zi} 656^{zj} 657^{zk} 658^{zl} 659^{zm} 660^{zn} 661^{zo} 662^{zp} 663^{zq} 664^{zr} 665^{zs} 666^{zt} 667^{zu} 668^{zv} 669^{zw} 670^{zx} 671^{zy} 672^{zz} 673^{aa} 674^{ab} 675^{ac} 676^{ad} 677^{ae} 678^{af} 679^{ag} 680^{ah} 681^{ai} 682^{aj} 683^{ak} 684^{al} 685^{am} 686^{an} 687^{ao} 688^{ap} 689^{aq} 690^{ar} 691^{as} 692^{at} 693^{au} 694^{av} 695^{aw} 696^{ax} 697^{ay} 698^{az} 699^{ba} 700^{bb} 701^{bc} 702^{bd} 703^{be} 704^{bf} 705^{bg} 706^{bh} 707^{bi} 708^{bj} 709^{bk} 710^{bl} 711^{bm} 712^{bn} 713^{bo} 714^{bp} 715^{bq} 716^{br} 717^{bs} 718^{bt} 719^{bu} 720^{bv} 721^{bw} 722^{bx} 723^{by} 724^{bz} 725^{ca} 726^{cb} 727^{cc} 728^{cd} 729^{ce} 730^{cf} 731^{cg} 732^{ch} 733^{ci} 734^{cj} 735^{ck} 736^{cl} 737^{cm} 738^{cn} 739^{co} 740^{cp} 741^{cq} 742^{cr} 743^{cs} 744^{ct} 745^{cu} 746^{cv} 747^{cw} 748^{cx} 749^{cy} 750^{cz} 751^{da} 752^{db} 753^{dc} 754^{dd} 755^{de} 756^{df} 757^{dg} 758^{dh} 759^{di} 760^{dj} 761^{dk} 762^{dl} 763^{dm} 764^{dn} 765^{do} 766^{dp} 767^{dq} 768^{dr} 769^{ds} 770^{dt} 771^{du} 772^{dv} 773^{dw} 774^{dx} 775^{dy} 776^{dz} 777^{ea} 778^{eb} 779^{ec} 780^{ed} 781^{ee} 782^{ef} 783^{eg} 784^{eh} 785^{ei} 786^{ej} 787^{ek} 788^{el} 789^{em} 790^{en} 791^{eo} 792^{ep} 793^{eq} 794^{er} 795^{es} 796^{et} 797^{eu} 798^{ev} 799^{ew} 800^{ex} 801^{ey} 802^{ez} 803^{fa} 804^{fb} 805^{fc} 806^{fd} 807^{fe} 808^{ff} 809^{fg} 810^{fh} 811^{fi} 812^{fj} 813^{fk} 814^{fl} 815^{fm} 816^{fn} 817^{fo} 818^{fp} 819^{fq} 820^{fr} 821^{fs} 822^{ft} 823^{fu} 824^{fv} 825^{fw} 826^{fx} 827^{fy} 828^{fz} 829^{ga} 830^{gb} 831^{gc} 832^{gd} 833^{ge} 834^{gf} 835^{gg} 836^{gh} 837^{gi} 838^{gj} 839^{gk} 840^{gl} 841^{gm} 842^{gn} 843^{go} 844^{gp} 845^{gq} 846^{gr} 847^{gs} 848^{gt} 849^{gu} 850^{gv} 851^{gw} 852^{gx} 853^{gy} 854^{gz} 855^{ha} 856^{hb} 857^{hc} 858^{hd} 859^{he} 860^{hf} 861^{hg} 862^{hh} 863^{hi} 864^{hj} 865^{hk} 866^{hl} 867^{hm} 868^{hn} 869^{ho} 870^{hp} 871^{hq} 872^{hr} 873^{hs} 874^{ht} 875^{hu} 876^{hv} 877^{hw} 878^{hx} 879^{hy} 880^{hz} 881^{ia} 882^{ib} 883^{ic} 884^{id} 885^{ie} 886^{if} 887^{ig} 888^{ih} 889ⁱⁱ 890^{ij} 891^{ik} 892^{il} 893^{im} 894ⁱⁿ 895^{io} 896^{ip} 897^{iq} 898^{ir} 899^{is} 900^{it} 901^{iu} 902^{iv} 903^{iw} 904^{ix} 905^{iy} 906^{iz} 907^{ja} 908^{jb} 909^{jc} 910^{jd} 911^{je} 912^{jf} 913^{yg} 914^{yh} 915^{yi} 916^{yj} 917^{yk} 918^{yl} 919^{ym} 920^{yn} 921^{yo} 922^{yp} 923^{yq} 924^{yr} 925^{ys} 926^{yt} 927^{yu} 928^{yv} 929^{yw} 930^{yx} 931^{yy} 932^{yz} 933^{za} 934^{zb} 935^{zc} 936^{zd} 937^{ze} 938^{zf} 939^{zg} 940^{zh} 941^{zi} 942^{zj} 943^{zk} 944^{zl} 945^{zm} 946^{zn} 947^{zo} 948^{zp} 949^{zq} 950^{zr} 951^{zs} 952^{zt} 953^{zu} 954^{zv} 955^{zw} 956^{zx} 957^{zy} 958^{zz} 959^{aa} 960^{ab} 961^{ac} 962^{ad} 963^{ae} 964^{af} 965^{ag} 966^{ah} 967^{ai} 968^{aj} 969^{ak} 970^{al} 971^{am} 972^{an} 973^{ao} 974^{ap} 975^{aq} 976^{ar} 977^{as} 978^{at} 979^{au} 980^{av} 981^{aw} 982^{ax} 983^{ay} 984^{az} 985^{ba} 986^{bb} 987^{bc} 988^{bd} 989^{be} 990^{bf} 991^{bg} 992^{bh} 993^{bi} 994^{bj} 995^{bk} 996^{bl} 997^{bm} 998^{bn} 999^{bo} 1000^{bp} 1001^{bq} 1002^{br} 1003^{bs} 1004^{bt} 1005^{bu} 1006^{bv} 1007^{bw} 1008^{bx} 1009^{by} 1010^{bz} 1011^{ca} 1012^{cb} 1013^{cc} 1014^{cd} 1015^{ce} 1016^{cf} 1017^{cg} 1018^{ch} 1019^{ci} 1020^{cj} 1021^{ck} 1022^{cl} 1023^{cm} 1024^{cn} 1025^{co} 1026^{cp} 1027^{cq} 1028^{cr} 1029^{cs} 1030^{ct} 1031^{cu} 1032^{cv} 1033^{cw} 1034^{cx} 1035^{cy} 1036^{cz} 1037^{da} 1038^{db} 1039^{dc} 1040^{dd} 1041^{de} 1042^{df} 1043^{dg} 1044^{dh} 1045^{di} 1046^{dj} 1047^{dk} 1048^{dl} 1049^{dm} 1050^{dn} 1051^{do} 1052^{dp} 1053^{dq} 1054^{dr} 1055^{ds} 1056^{dt} 1057^{du} 1058^{dv} 1059^{dw} 1060^{dx} 1061^{dy} 1062^{dz} 1063^{ea} 1064^{eb} 1065^{ec} 1066^{ed} 1067^{ee} 1068^{ef} 1069^{eg} 1070^{eh} 1071^{ei} 1072^{ej} 1073^{ek} 1074^{el} 1075^{em} 1076^{en} 1077^{eo} 1078^{ep</}

(fol. 2 verso.)

XLII. 1 Of repeating a word that thou hearest,

1^c So shalt thou be truly shamefast,1^e But of these things be not ashamed,

2 Of the law of the Most High and the statute,

3 Of reckoning with a partner and a master⁴,4^a Of the small dust of the scales⁵ and balance,4^b Of buying⁶ between much and little,6 Upon an evil⁸ woman set⁹ a seal, [count¹¹,7 In the place where thou committest³ a deposit,8 (Be not ashamed) of the correction of the simple
and the fool,8^c So shalt thou be well-advised in truth,

9 A daughter is to a father a deceptive treasure,

9^c In her youth lest she commit adultery,

10 In her virginity lest she be seduced,

10^c In the house of her father lest [she play the harlot?],

11 [My son, keep a strict watch over thy daughter,

11^c A byword in the city and a cursing of the people,and of laying bare any secret counsel¹ :

and finding favour in the sight of all living,

and accept not persons unto sin² :and of judgement³ to do justice to the wicked,

and of the division of an inheritance and a property,

5^a and of exchange by ephah and stone (weight),5^c and of smiting⁷ a deceitful [servant].but a place of weak hands thou mayest open¹⁰.

and let giving and receiving all be in writing.

or of him that is grey-headed and very aged, and that
(yet) taketh counsel for¹² whoredom.

and lowly before all living.

and the care of her⁸ [putteth away his sleep] :

and in her virginity lest [she be defiled],

and in the house of [her lord lest she bear not?],

and in the house of her hu[sband lest]

lest she make thee³] a name of evil odour³,and shame³ thee [in the con]gregation of the gate.¹ Marg. laying counsel bare to the light.² Reading $\kappa\epsilon\lambda\epsilon\pi\eta$ (for $\kappa\epsilon\pi\eta$), as \mathfrak{G} .³ So marg.⁴ Marg. (fellow-)

traveller.

⁵ Is. 40, 15.⁶ Marg. reckoning.⁷ Marg. the correction of. On vers. 9^c-11^c, the marg. has : In the house of her father le[st she play the harlot, and] in the house of her lord lest she be forgotten; in her virginity lest she be seduced, and in the house of her husband lest she go astray. My son, keep a strict watch over thy daughter, lest she make thee a derision (Exod. 32, 25 : \mathfrak{G} $\epsilon\pi\iota\chi\alpha\rho\mu\alpha$) to thine enemies; a byword in the city and a cursing of the people, and thou be shamed in the congregation of the gate.⁸ Marg. obdurate.⁹ Reading $\kappa\alpha\tau\eta$ for $\kappa\alpha\tau\eta$.¹⁰ So text : *perhaps*,and where there are many (רַבִּים) hands, open [not]. Cf. \mathfrak{G} .¹¹ Marg. reckon.¹² Marg. and stumbleth, and is (yet)occupied in : *also between the lines*, asketh for taketh.

XLII. 1 ἀπὸ δευτερώσεως καὶ λόγου ἀκοῆς,

1^c καὶ ἔσῃ αἰσχυνητὸς ἀληθινῶς,1^e μὴ περὶ τούτων αἰσχυνηθῇς,

2 περὶ νόμον Ὑψίστου καὶ διαθήκης,

3 περὶ λόγον κοινωνοῦ καὶ δδοιπόρων,

4 περὶ ἀκριβείας ζυγοῦ καὶ σταθμίων,

5 περὶ ἀδιαφόρου πράσεως καὶ ἐμπόρων,

5^c καὶ οἰκέτῃ πονηρῷ πλευρὰν αἰμάξαι·

6 ἐπὶ γυναικὶ πονηρᾷ καλὸν σφραγίς,

7 ὃ ἐὰν παραδιδῶς, ἐν ἀριθμῷ καὶ σταθμῷ,

8 περὶ παιδείας ἀνοήτου καὶ μωροῦ

8^c καὶ ἔσῃ πεπαιδευμένος ἀληθινῶς

καὶ ἀπὸ ἀποκαλύψεων λόγων κρυφίων·

καὶ εὐρίσκων χάριν ἔναντι παντὸς ἀνθρώπου.

καὶ μὴ λάβῃς πρόσωπον τοῦ ἁμαρτάνειν·

καὶ περὶ κρίματος δικαιοῦσαι τὸν ἀσεβῆ,

περὶ δόσεως κληρονομίας ἐταίρων,

περὶ κτήσεως πολλῶν καὶ ὀλίγων,

καὶ περὶ παιδείας τέκνων πολλῆς,

καὶ ὅπου χεῖρες πολλὰ κλείσων·

καὶ δόσις καὶ λήμψις παντὶ ἐν γραφῇ·

καὶ ἐσχατογῆρως κρινομένον πρὸς νέους,

καὶ δεδοκιμασμένος ἔναντι παντὸς ζῶντος.

9 θυγάτηρ πατρὶ ἀπόκρυφος ἀγνυπνία,

9^c ἐν νεότητι αὐτῆς μὴ ποτε παρακμάσῃ,

10 ἐν παρθενείᾳ μὴ ποτε βεβηλωθῇ

10^c μετὰ ἀνδρὸς οὐσα μὴ ποτε παραβῇ,

11 ἐπὶ θυγατρὶ ἀδιατρέπτῳ στερέωσον φυλακὴν,

11^c λαλιὰν ἐν πόλει καὶ ἐκκλητον λαοῦ,

καὶ ἡ μέριμνα αὐτῆς ἀφιστᾷ ὕπνον·

καὶ συνφικηκυῖα μὴ ποτε μισηθῇ·

καὶ ἐν τοῖς πατρικοῖς αὐτῆς ἔγκυος γένηται·

καὶ συνφικηκυῖα μὴ ποτε στειρώσῃ.

μὴ ποτε ποιήσῃ σε ἐπίχαρμα ἐχθροῖς,

καὶ καταισχυνεῖ σε ἐν πλήθει πολλῶν.

(fol. 2 recto.)

- If ye stumble, it shall be for perpetual joy;
 10 All things¹ from nothing turn to nothing¹ again,
 11 The vanity of man² is in his body,
 12 Fear for (thy) name, for that will accompany thee,
 13 The goodness of life³ hath days that may be
 numbered,
 14^b Buried wisdom and a hidden treasure,
 15 Better is a man that hideth his foolishness,

- 9^b and if ye die, it shall be for a curse.
 so² the godless (go) from emptiness to emptiness.
 but a godly name shall not be cut off.
 more than thousands of precious⁴ treasures.
 but goodness of name hath days without number.
 what profit is in them both?
 than a man⁶ that hideth his wisdom.

The discipline of shame.

- 14^a Hearken, O children, to the discipline of shame,
 16^b Not every kind of shame is it fitting to retain,
 17 Beashamed before father and mother, of whoredom⁸;
 18 Before master and mistress, of deceit;
 18^c [Before a partner] and a friend, of trespass¹⁰;
 19^b [Of breaking an o]ath and a covenant,
 19^d Of refusing to grant a request⁴;
 21^b Of reckoning the dividing of a portion⁴;
 20^b Of gazing on a woman⁴ [that is a harlot?];
 22^c Before a friend, of reproachful [word⁴]s;

- 16 and be abashed according to my⁷ judgement.
 nor is every kind of abashment approved.
 before a prince sitting (in judgement)⁹, of a lie;
 before the congregation and the people, of trans-
 gression; [a stranger¹²;
 19 and before the place where thou sojournest¹¹, of
 of stretching out the elbow at meat;
 21 of reckoning the face¹³ of thy friend;
 20 before him that saluteth⁴, of silence¹⁴;
 21^c and of
 and after giving¹⁵, spurn not.

¹ Marg. from their trouble turn to their trouble (?), or from trouble turn to trouble (?). ² Marg. the son of the godless (or a godless son). ³ Marg. of the sons of men. ⁴ So marg. ⁵ Reading עַל־פִּי for עַל־יְדֵי . ⁶ Marg. a lord. ⁷ Marg. its judgement. ⁸ Marg. of wantonness. ⁹ Marg. before a prince and a governor. ¹⁰ Lev. 5, 21. ¹¹ Marg. the place and a prince. ¹² Marg. of pride. ¹³ Perhaps עַל־פָּנָיו of turning away the face (ע): marg. from closing up the mouth of. ¹⁴ Marg. will ye be silent? ¹⁵ Marg. a request.

- 10 πάντα ὅσα ἐκ γῆς εἰς γῆν ἀπελεύσεται,
 11 πένθος ἀνθρώπων ἐν σώμασιν αὐτῶν,
 12 φρόντισον περὶ ὀνόματος, αὐτὸ γάρ σοι διαμενεῖ
 13 ἀγαθῆς ζωῆς ἀριθμὸς ἡμερῶν,
 14 παιδείαν ἐν εἰρήνῃ συντηρήσατε, τέκνα·
 14^b σοφία δὲ κεκρυμμένη καὶ θησαυρὸς ἀφανής,
 15 κρείσσων ἀνθρώπος ἀποκρύπτων τὴν μωρίαν αὐτοῦ

- 16^b οὐ γάρ ἐστιν πᾶσαν αἰσχύνην διαφυλάξαι καλόν,
 17 αἰσχύνεσθε ἀπὸ πατρὸς καὶ μητρὸς περὶ πορνείας,
 18 ἀπὸ κριτοῦ καὶ ἄρχοντος περὶ πλημμελίας,
 18^c ἀπὸ κοινωνοῦ καὶ φίλου περὶ ἀδικίας,
 19^b καὶ ἀπὸ ἀληθείας θεοῦ καὶ διαθήκης,
 19^d ἀπὸ σκορακισμοῦ λήψεως καὶ δόσεως,
 20^b ἀπὸ ὀράσεως γυναικὸς ἐταίρας,
 21^b ἀπὸ ἀφαιρέσεως μερίδος καὶ δόσεως,
 22 ἀπὸ περιεργείας παιδίσκης αὐτοῦ,
 22^c ἀπὸ φίλων περὶ λόγων ὀνειδισμοῦ,

- 9^b καὶ ἐὰν ἀποθάνητε, εἰς κατάραν μερισθήσεσθε.
 οὕτως ἀσεβεῖς ἀπὸ κατάρας εἰς ἀπώλειαν.
 ὄνομα δὲ ἀμαρτωλῶν οὐκ ἀγαθὸν ἐξαλειφθήσεται.
 ἡ χίλιοι μεγάλοι θησαυροὶ χρυσίου
 καὶ ἀγαθὸν ὄνομα εἰς αἰῶνα διαμενεῖ.

- τίς ὠφελία ἐν ἀμφοτέροις;
 ἡ ἀνθρώπος ἀποκρύπτων τὴν σοφίαν αὐτοῦ.
 16 τοιγαροῦν ἐντράπητε ἐπὶ τῷ ῥήματί μου·
 καὶ οὐ πάντα πᾶσιν ἐν πίστει εὐδοκιμεῖται.
 καὶ ἀπὸ ἡγουμένου καὶ δυνάστου περὶ ψεύδους,
 ἀπὸ συναγωγῆς καὶ λαοῦ περὶ ἀνομίας,
 19 καὶ ἀπὸ τόπου οὗ παροικεῖς περὶ κλοπῆς,
 καὶ ἀπὸ πῆξεως ἀγκῶνος ἐπ' ἄρτους,
 20 καὶ ἀπὸ ἀσπαζομένων περὶ σιωπῆς,
 21 καὶ ἀπὸ ἀποστροφῆς προσώπου συγγενοῦς,
 καὶ ἀπὸ κατανοήσεως γυναικὸς ὑπάνδρου,
 καὶ μὴ ἐπιστῆς ἐπὶ τὴν κοίτην αὐτῆς·
 καὶ μετὰ τὸ δοῦναι μὴ ὀνειδίξει·

(fol. 2 recto.)

לְקַלְלָהּ	9 ^b וְאִם תָּמוּתוֹ לְקַלְלָהּ :	[א]ם תִּבְשְׁלוּ לִשְׂמַחַת עוֹלָם	10 בְּלֹא מִאֲפָס אֶל אֲפָס יָשׁוּב	ת. כל מאונס
בן	כֵּן חֲנָף מִתְּהוֹ אֶל תְּהוֹ :	11 הִבֵּל אֶדְם בְּנוֹיָתוֹ	12 פָּחַד עַל שֵׁם כִּי הוּא יִלְוֶה ¹	א' אונס בני
סמויות	אך שם חסד לא יכרת :	13 טֹבֶת חֵי יָמֵי מִסְפָּר	14 ^b חֲכָמָה טְמוּנָה וְאוֹצֵר מוֹסֶתֶר	מיוב חי
חמדה	מֵאֲלָפֵי אוֹצְרוֹת חֲכָמָה :	15 טוֹב אֶ[י]שׁ מִצִּפִּין אֲדָלְתוֹ		מספר ימים
ושוב	וְטֹבֶת שֵׁם יָמֵי אִין מִסְפָּר :			מסוחרת
תעלה	מִה תוֹעֵלָה בִּשְׁתִּיהֶם :			
מאדון	מֵאִישׁ מִצִּפִּין חֲכָמָתוֹ :			
	מוסר בשת :	מוסר בשת שמ		
משפטו	16 וְהִכְלִמוּ עַל מוֹשֶׁפֶטִי :	14 ^a מוֹסֵר בִּשְׁת שִׁמְעוּ בָנִים	16 ^b לֹא כָל בִּשְׁת נֹאֵה לִשְׁמֹר	על פחו
ושׁר על	וְלֹא כָל הַכֶּלֶם נִבְחָר :	17 בּוֹשׁ מֵאֵב וְאִם אֶל זָנוֹת	18 מֵאֲדוֹן וְגִבְרַת עַל שִׁקָּר	משהק ממוקם
ונגיד על זר :	מַעֲרָה וְעַם עַל פִּשְׁעֵהּ :	18 ^c זָרַע עַל מַעַל	19 ^b [א]לָה וּבְרִית	ממנע מות שאת
	19 וּמִמְקוֹם תְּנוּרָה עַל זָר :	19 ^d מֵ[ש] אֱלֹהִים	21 ^b מֵחֵשׁ[בּוֹת מ]חֲלָקוֹת מִנָּה	מיושע פי רשך :
מיהשע פי	מִמַּטָּה אֲצִיל אֶל לֶחֶם :	20 ^b מֵהַבֵּית	22 ^c מֵאוֹהֵב עַל [דב]רֵי חֲרָפָה	מחשבות מדלקות
משואל	20 מ[ש]אֵל שְׁלוֹם מוֹחֲרִישׁ :			מנה משאול שלום
[נע]רה :	21 ^c וּמֵהִי . ק ל			אשה
שאלה	וּמֵאֲחֵרֵי מִתָּה אֶל תִּנְאִין :			דבר חסד

¹ Eccles. 8, 15.

² Or ? 21^c.

³ Or ? 22^a.

⁴ Of the doubtful letters here the π may be a π, the י may be a י, and the ק any final letter.

9 וְלִבְלִי מִבְּלִי חֲסִידִי וְחֲסִידִי .
 10^b וְעַל מִלְכָּה לְחַיִּי .
 11^b וְעַל מִלְכָּה לְחַיִּי .
 12 וְעַל מִלְכָּה לְחַיִּי .

19^b וְעַל מִלְכָּה לְחַיִּי .
 20 וְעַל מִלְכָּה לְחַיִּי .
 21 וְעַל מִלְכָּה לְחַיִּי .
 22 וְעַל מִלְכָּה לְחַיִּי .

(fol. 1 verso.)

- 26^c In the fear of the Lord there is no want,
 27 The fear of God is as an Eden of blessing,
 28 My son², live not a life that subsists on giving:
 29 A man that looketh at the table of a stranger,
 29^c His dainties³ are a loathing⁴ of the soul;
 30 Begging is sweet to the greedy man,
 XLI. 1 Ah² Death! how [bit]ter is the remembrance of thee
 1^c To a man that is at ease and prospereth in all things,
 2 Aha Death! for acceptable (*lit. good*) is thy sentence
 2^c (To) the man that stumbleth and striketh against
 all things,
 3 Be not afraid of death, (which is) thy sentence,
 4 This is the portion of all flesh from God,
 4^c Whether it be for a thousand years, or an hundred,
 or ten,
 5 A reprobate progeny is a byword² of the evil⁹,
 6 From an unrighteous son¹⁰ cometh a rule of evil,
 7 An ungodly father a [chi][d] doth curse,
 8 [Woe] to [you, ye wicked],
 9 If [ye increase¹², it shall be into] the hands of
 bodily mishap;

¹ ? over (as ⑤ ⑥ and Is. 4, 5).
 burning fire.

⁹ ① for ② (Is. 40, 26).
 no sight and hath lost hope.

⁸ Marg. corrections for life.

uncircumcised (*or* from an uncircumcised son).

² So marg.

³ Marg. bestowed dainties.

⁴ Reading ܠܚܝܬܐ ܕܡܪܬܐ.

⁵ Marg. as
 Marg. (To) the man that stumbleth and striketh against all things; who
 hath no sight and hath lost hope. (To) the man that stumbleth (l. ܠܚܝܬܐ for ܠܡܝܬܐ) against all things; who hath
 no sight and hath lost hope.

⁹ Marg. of cities.

¹⁰ Marg. from among the

¹¹ So ⑤ (ܚܝܬܐ): ⑥ reproach (ܚܝܬܐ).

¹² Marg. are fruitful.

- 26^c οὐκ ἔστιν φόβῳ Κυρίου ἐλάττωσις,
 27 φόβος Κυρίου ὡς παράδεισος εὐλογίας,
 28 τέκνον, ζῶν ἐπαιτήσεως μὴ βιώσης·
 29 ἀνὴρ βλέπων εἰς τράπεζαν ἀλλοτρίαν, [τρίους·
 29^c ἀλισγίσει τὴν ψυχὴν αὐτοῦ ἐν ἐδέσμασιν ἄλλο-
 30 ἐν στόματι ἀναιδοῦς γλυκανθήσεται ἐπαίτησις,
 XII. 1 ὦ θάνατε, ὡς πικρὸν σου τὸ μνημόσυνόν ἐστιν
 1^c ἀνδρὶ ἀπερισπάστῳ καὶ εὐδοουμένῳ ἐν πᾶσιν
 2 ὦ θάνατε, καλὸν σου τὸ κρίμα ἐστὶν
 2^c ἐσχατογῆρῳ καὶ περισπωμένῳ περὶ πάντων,
 3 μὴ εὐλαβοῦ κρίμα θανάτου,
 4 τοῦτο τὸ κρίμα παρὰ Κυρίου πάσῃ σαρκί,
 4^c εἴτε δέκα εἴτε ἑκατὸν εἴτε χίλια ἔτη,
 5 τέκνα βδελυκτὰ γίνεται τέκνα ἁμαρτωλῶν,
 6 τέκνων ἁμαρτωλῶν ἀπολείται κληρονομία,
 7 πατρὶ ἀσεβεῖ μέμψεται τέκνα,
 8 οὐαὶ ὑμῖν ἄνδρες ἀσεβεῖς,
 9 καὶ ἐὰν γεννηθῇτε, εἰς κατάραν γεννηθήσεσθε,

and it needeth not to seek for [treasure] with it.
 and so¹ all glory is its canopy.
 better is he that is taken away (in death) than he
 that is importunate.
 his life is not to be numbered as a life:
 to a man that hath understanding (they are as) pain²
 of the bowels.
 but in his inward parts it burneth as fire⁵.
 to a man that liveth qui[etly] in his place;
 and that hath yet strength to receive pleasure.
 unto him that hath no⁶ might, and lacketh strength;
 who loveth contradiction and hath lost hope⁷.
 remember that they which went before and they
 which come after (will be) with thee.
 and why dost thou refuse the law of the Most High?
 there are no² corrections⁸ in Sh[eo]l.
 and the offspring of the foolish is [... of the wic]ked.
 [and with his] seed [abideth want¹¹].
 because [on his] acc[ount he suffereth reproach].
 because ye have forsaken the law of the Most] High.
 [and if ye] beget, it shall be for sighing.

καὶ οὐκ ἔστιν ἐπιζητῆσαι ἐν αὐτῷ βοήθειαν·
 καὶ ὑπὲρ πᾶσαν δόξαν ἐκάλυψαν αὐτόν.
 κρείσσον ἀποθανεῖν ἢ ἐπαιτεῖν.
 οὐκ ἔστιν αὐτοῦ ὁ βίος ἐν λογισμῷ ζωῆς,
 ἀνὴρ δὲ ἐπιστήμων καὶ πεπαιδευμένος φυλάσσεται.
 καὶ ἐν κοιλίᾳ αὐτοῦ πῦρ καήσεται.
 ἀνθρώπῳ εἰρηνεύοντι ἐν τοῖς ὑπάρχουσιν αὐτοῦ,
 καὶ ἔτι ἰσχύοντι ἐπιδέξασθαι τροφήν.
 ἀνθρώπῳ ἐπιδεομένῳ καὶ ἐλασσουμένῳ ἰσχύι,
 καὶ ἀπειθοῦντι καὶ ἀπολωλεκότῳ ὑπομονῇ.
 μνήσθητι προτέρων σου καὶ ἐσχάτων·
 καὶ τί ἀπαναίμη ἐν εὐδοκίᾳ Ὑψίστου;
 οὐκ ἔστιν ἐν ᾧδου ἐλεγκτὸς ζωῆς.
 καὶ συναναστρεφόμενα παροικίαις ἀσεβῶν·
 καὶ μετὰ τοῦ σπέρματος αὐτῶν ἐνδελεχειῖ ὄνειδος.
 ὅτι δι' αὐτὸν ὀνειδισθήσονται.
 οἵτινες ἐγκατελείπετε νόμον θεοῦ Ὑψίστου·

(Oxford, fol. 1 recto.)

- 9 [Pestilence and bloodshed, fever and drought,
10 Against the wicked, evil is created,
11 All things that are from the earth return to the
earth, [stream,
13 Riches born of (?) riches¹ are like an ever-flowing
14 With his lifting up of (his) hands⁵ men rejoice,
15 The branch of violence¹ shall not be unpunished,
16 Like axes⁶ (?) upon the bank of a stream,
17 But kindness shall never be moved,
18 A life of wine⁸ and strong drink is sweet,
19 A child and a city establish a name,
19^c Offspring (of cattle) and planting make a name
to flourish,
20 Wine and strong drink cause the heart to exult,
21 Pipe and harp make sweet the song,
22 [Grace and beauty] delight the eye,
23 [A friend and a partner] behave [as occasion
requires],
24 A brother [and a helper are for a ti]me of adversity,
25 Gold and silver [make the foot stand sure]:
26 Riches and strength lift up the heart,

devastation and destruction, evil and death.
and because of him¹ ruin² departeth [not?³].
and that which is⁴ from the height (returneth) to the
height. [thunder:
and as¹ a mighty water-course in the flashing of
for suddenly he perisheth for ever.
for the root of the godless is on the point of a crag.
before¹ all rain⁷ they are extinguished. [for ever.
and righteousness (or almsgiving) shall be established
but he that findeth a treasure is above them both.
but he that findeth wisdom is above them both.
but a woman beloved is above them both.

but the love of lovers is above them both.
but a sincere tongue is above them both.
but the growing things of the field are above them both.
but a prudent wife is above them both. [them both.
but righteousness (or almsgiving) delivereth above
but [good counsel⁹] is above them both.
but the fear of God is above them both.

¹ So marg. ² Marg. evil. ³ Cf. Prov. 17, 13. ⁴ Marg. and there is that (?). ⁵ So marg.; but the sense is obscure, and the text doubtless corrupt. ⁶ ? (reed-)stalks (קריניות?). ⁷ ? all grass (שׁוֹבַל); cf. Job 8, 12.
⁸ Marg. the life of him that excels in prudence. At 40, 22 the margin has: 'All the days of the poor are evil. Ben Sira says, At night also. His roof is the lowest of roofs, and his vineyard is in the height of the mountains: the rain of other roofs falls on his roof, and the earth of his vineyard falls on other vineyards.' (Then in Persian:) می ماند کور این نا
گفت 'It is probable that this was not in the original copy, but it is used as a proverb.'
(See the list of proverbs, p. xxviii). ⁹ So B^{ab}NAC) S.

- 9 θάνατος καὶ αἷμα καὶ ἔρις καὶ ῥομφαία,
10 ἐπὶ τοὺς ἀνόμους ἐκτίσθη ταῦτα πάντα,
11 πάντα ὅσα ἀπὸ γῆς εἰς γῆν ἀναστρέφει,
12 πᾶν δῶρον καὶ ἀδικία ἐξαλειφθήσεται,
13 χρήματα ἀδίκων ὡς ποταμὸς ξηρανθήσεται,
14 ἐν τῷ ἀνοίξει αὐτὸν χεῖρας εὐφρανθήσεται,
15 ἔκγονα ἀσεβῶν οὐ πληθυνεῖ κλάδους,
16 ἄχαι ἐπὶ παντὸς ὕδατος καὶ χείλους ποταμοῦ
17 χάρις ὡς παράδεισος ἐν εὐλογίαις,
18 ζωὴ αὐτάρκους ἐργάτου γλυκανθήσεται,
19 τέκνα καὶ οἰκοδομὴ πόλεως στηρίζουσιν ὄνομα,
20 οἶνος καὶ μουσικὰ εὐφραίνουσιν καρδίαν,
21 αὐλὸς καὶ ψαλτήριον ἡδύνουσιν μέλη,
22 χάριν καὶ κάλλος ἐπιθυμήσει ὁ ὀφθαλμὸς σου,
23 φίλος καὶ ἑταῖρος εἰς καιρὸν ἀπαντῶντες,
24 ἀδελφοὶ καὶ βοήθεια εἰς καιρὸν θλίψεως,
25 χρυσίον καὶ ἀργύριον ἐπιστήσουσιν πόδα,
26 χρήματα καὶ ισχύς ἀννψώσουσιν καρδίαν,

καὶ δι' αὐτοὺς ἐγένετο ὁ κατακλυσμός.
καὶ ἀπὸ ὑδάτων εἰς θάλασσαν ἀνακάμπτει.
καὶ πίστις εἰς τὸν αἰῶνα στηθήσεται.
καὶ ὡς βροντὴ μεγάλη ἐν ὑετῷ ἐξηχῇσει·
οὕτως οἱ παραβαίνοντες εἰς συντέλειαν ἐκλείψουσιν.
καὶ ῥίζαι ἀκάθαρτοι ἐπ' ἀκροτόμου πέτρας·
πρὸ παντὸς χρότου ἐκτιλήσεται.
καὶ ἐλεημοσύνη εἰς τὸν αἰῶνα διαμενεῖ.
καὶ ὑπὲρ ἀμφοτέρα ὁ εὐρίσκων θησανρόν.

- 19^a καὶ ὑπὲρ ἀμφοτέρα γυνὴ ἄμωμος λογίζεται.
καὶ ὑπὲρ ἀμφοτέρα ἀγάπησις σοφίας.
καὶ ὑπὲρ ἀμφοτέρα γλῶσσα ἡδεῖα.
καὶ ὑπὲρ ἀμφοτέρα χλόη σπόρου.
καὶ ὑπὲρ ἀμφοτέρα γυνὴ μετὰ ἀνδρός.
καὶ ὑπὲρ ἀμφοτέρα ἐλεημοσύνη ῥύσεται.
καὶ ὑπὲρ ἀμφοτέρα γυνὴ εὐδοκιμεῖται.
καὶ ὑπὲρ ἀμφοτέρα φόβος Κυρίου·

בבשכר

9 [דב] ודם חָרַחַר וחרב^י
10 על רשע נבראה רעה
11 כל מארץ אל ארץ ישוב
12 מחול אֵל חֹל בנחל איתן
13 עֵם עִם שְׂאתו כפים יגילו
14 נוצר מחמס לא ינקה
15 בקרדמות על גפת נחל
16 וחסד לעולם לא ימוט
17 חיי יין ושכר ימתקו
18 ילד ועיר יעמידו שם
19 שגר⁶ ונטע יפריחו שם
20 [יִי] חֶשֶׁר יעליצו לב
21 [ח] לֹ[ו] ונבל יעריבו שיר
22 [יח] מירו עין
23 [ע] ת ינחנו
24 אח הָ עָרָה
25 וזה וכס[א] [רג]ל
26 חיל וכח ינב[יהו] לב

חיל מחיל
עם שאתו

יותר שכל

לחל

ה' ימי עני רעים בן שורא אום אף בלילא
 בייבשאל גנים גנו בסרם דרים כרמו :
 מסמסר גנים לגר מעשר כרמו לרבים :
 מי כאמר כר אף נא בועסתר אצל
 בור אילא נאקול [מי] גופה

¹ Deut. 28, 22 (זָרַב).

² Job 38, 25.

* Job 39, 28.

⁴ Job 6, 17.

⁵ Exod. 13, 12, &c.

9
10[illegible]

11 مَعْدَمٌ وَمَعْدَمٌ لَوْ أَنَّكَ تَعْلَمُ
12 مَعْدَمٌ وَمَعْدَمٌ لَوْ أَنَّكَ تَعْلَمُ
13 تَعْلَمُ وَمَعْدَمٌ لَوْ أَنَّكَ تَعْلَمُ
14 تَعْلَمُ وَمَعْدَمٌ لَوْ أَنَّكَ تَعْلَمُ
15 مَعْدَمٌ لَوْ أَنَّكَ تَعْلَمُ
16 مَعْدَمٌ لَوْ أَنَّكَ تَعْلَمُ
17 مَعْدَمٌ لَوْ أَنَّكَ تَعْلَمُ
18 مَعْدَمٌ لَوْ أَنَّكَ تَعْلَمُ
19 مَعْدَمٌ لَوْ أَنَّكَ تَعْلَمُ
20 مَعْدَمٌ لَوْ أَنَّكَ تَعْلَمُ
21 مَعْدَمٌ لَوْ أَنَّكَ تَعْلَمُ
22 مَعْدَمٌ لَوْ أَنَّكَ تَعْلَمُ
23 مَعْدَمٌ لَوْ أَنَّكَ تَعْلَمُ
24 مَعْدَمٌ لَوْ أَنَّكَ تَعْلَمُ
25 مَعْدَمٌ لَوْ أَنَّكَ تَعْلَمُ
26 مَعْدَمٌ لَوْ أَنَّكَ تَعْلَمُ

(Cambridge, verso.)

- 29 Fire and hail, evil¹ and pestilence,
 30 Beast of tooth, scorpion and cobra,
 30^c All these are created⁴ for their uses,
 31 When he commandeth them they rejoice,
 32 Therefore from the beginning I took my stand,
 33 All the works of God are good;
 34 None⁵ may say, This is evil, What is this⁸?
 35 Now with all (your) heart¹⁰ sing aloud,
 XL. 1 Great occupation hath God¹² allotted,
 1^c From the day of his coming forth from his mother's
 womb,
 3 From him that sitteth loftily on a throne,
 4 From him that weareth a diadem and (priestly)
 plate¹⁴,
 5 Anger¹⁶, jealousy, anxiety, and fear,
 5^c And in the time when he resteth upon his bed,
 6 A little for a moment he is quiet,
 6^c from the vision of his soul,
 7 ; [aw]aketh
 8

these also are [formed] for judgement.
 and a sword of vengeance² to ban³ [the wicked].
 and they are in his treasure-house⁵, against the time
 when they are required. [word.
 and in their prescribed tasks they rebel not against his
 and I considered, and set it down in writing :
 he sufficeth for⁶ every need⁷ in its season.
 for he maketh all things to prevail⁹ in their season.
 and bless the name of the H[oly One¹¹].
 and a heavy yoke is upon the sons of men ;
 until the day of his returning to the mother¹³ of all
 living ;
 even unto him that is clothed⁵ in dust and ashes.
 even unto him that weareth¹⁵ a mantle [of poverty]:
 the terror of death, strife⁵, and contention⁸ :
 the sleep of night changeth [his thought⁹];
 and from the midst of terror[s] he is perturbed¹⁷?];
 (he is) as a fugitive [hurrying on before] the pursuer.
 . . . visions (?) . . . rest.
¹⁸

¹ Read probably 𐤒𐤓 famine, as 𐤅 𐤔. ² Marg. an avenging sword. ³ Marg. to lift up (?). ⁴ Marg. These also are chosen. ⁵ So marg. ⁶ Read probably 𐤒𐤔𐤕 suplieth, as 39, 16. ⁷ Marg. perhaps, needy person. ⁸ Marg. This is worse than that. ⁹ Marg. all things prevail. ¹⁰ Marg. mouth. ¹¹ Or the H[oly] name. Marg. His Holy name. ¹² Marg. the Most High. ¹³ Marg. land, as 𐤅. ¹⁴ Exod. 28, 36. ¹⁵ Marg. maketh. ¹⁶ 𐤒𐤓 for 𐤒𐤓. ¹⁷ Reading 𐤕𐤓𐤕; or ? 𐤕𐤓𐤕 is disquieted. ¹⁸ Marg. (probably referring to this line), even to (?) all yea, and with . . .

- 29 πῦρ καὶ χάλαζα καὶ λιμὸς καὶ θάνατος,
 30 θηρίων ὀδόντες καὶ σκορπίοι καὶ ἔχιδες
 31 ἐν τῇ ἐντολῇ αὐτοῦ εὐφρανθήσονται,
 32 διὰ τοῦτο ἐξ ἀρχῆς ἐστηρίχθη
 33 τὰ ἔργα Κυρίου πάντα ἀγαθὰ,
 34 καὶ οὐκ ἔστιν εἰπεῖν τοῦτο τούτου πονηρότερον,
 35 καὶ νῦν ἐν πάσῃ καρδίᾳ καὶ στόματι ὑμνήσαμεν,
 XL. 1 Ἀσχολία μεγάλη ἔκτισται παντὶ ἀνθρώπῳ,
 1^c ἀφ' ἡμέρας ἐξόδου ἐκ γαστρὸς μητρὸς αὐτῶν
 2 τοὺς διαλογισμοὺς αὐτῶν καὶ φόβον καρδίας,
 3 ἀπὸ καθημέρου ἐπὶ θρόνου ἐν δόξῃ
 4 ἀπὸ φοροῦντος ὑάκινθον καὶ στέφανον
 5 θυμὸς καὶ ζήλος καὶ ταραχὴ καὶ σάλος
 5^c καὶ ἐν καιρῷ ἀναπαύσεως ἐπὶ κούτης
 6 ὀλίγον ὥς οὐδὲν ἐν ἀναπαύσει,
 6^c τεθορυβημένος ἐν ὁράσει καρδίας αὐτοῦ,
 7 ἐν καιρῷ σωτηρίας αὐτοῦ ἐξηγέρθη,
 8 μετὰ πάσης σαρκὸς ἀπὸ ἀνθρώπου ἕως κτήνους,

πάντα ταῦτα εἰς ἐκδίκησιν ἔκτισται·
 καὶ ῥομφαία ἐκδικούσα εἰς ὅλεθρον ἀσεβεῖς,
 30^d καὶ ἐπὶ τῆς γῆς εἰς χρείας ἐτοιμασθήσονται,
 καὶ ἐν τοῖς καιροῖς αὐτῶν οὐ παραβήσονται λόγον.
 καὶ διενεόθη καὶ ἐν γραφῇ ἀφήκα.
 καὶ πᾶσαν χρεῖαν ἐν ὥρᾳ αὐτῆς χορηγήσει·
 πάντα γὰρ ἐν καιρῷ εὐδοκιμηθήσεται.
 καὶ εὐλογήσατε τὸ ὄνομα Κυρίου.
 καὶ ζυγὸς βαρὺς ἐπὶ υἱοὺς Ἀδάμ,
 ἕως ἡμέρας ἐπὶ ταφῇ εἰς μητέρα πάντων·
 ἐπίνοια προσδοκίας, ἡμέρα τελευτῆς.
 καὶ ἕως τεταπεινωμένου ἐν γῇ καὶ σποδῷ,
 καὶ ἕως περιβαλλομένου ὠμόλινον·
 καὶ φόβος θανάτου καὶ μηνίμα καὶ ἔρις.
 ὕπνος νυκτὸς ἀλλοιοῖ γνώσιν αὐτοῦ·
 καὶ ἀπ' ἐκείνου ἐν ὕπνοις ὥς ἐν ἡμέρᾳ σκοπιᾶς·
 ὥς ἐκπεφηνῶς ἀπὸ προσώπου πολέμου·
 καὶ ἀποθαυμάζων εἰς οὐδένα φόβον.
 καὶ ἐπὶ ἁμαρτωλῶν ἑπταπλάσια πρὸς ταῦτα·

(Cambridge, verso.)

להרים חר[ב] נ[ק]מת באדמור לעת סיהו	גם אלה למושפט נ[וצרו]: וחרב נקמות להחרים . . . והמה באוצר ולעת יפקדו: ובחקם לא ימרו פיו: והתבוננתי ובכתב הנחתי: לכל צורך בעתו יספוק: כי הכל בעתו יגביר: וברכו את שם חק[רוש]: ² ועול כבוד על בני אדם: עד יום שובו אל אם כל חי: עד לשוב עפר ואפר: ועד עוטה שמלת . . . אימת מות תהרה ודב: שינת לילה [ת]שנה . . . ומבין בהל[ות] . . . ש: בשריד ד רודף: ומראד ⁵ . . . מנח:	אש וברד רע ודבר 39 חית שן עקרב ופתן 30 כל אלה לצורכם נבראו 31 בצותו אותם ישישו 32 על כן מראש התיצבתי 33 מעשה אל כלם טובים 34 אל לאמר זה רע מה זה 35 עתה בכל לב הרנינו XL. 1 עסק גדול חלק אל 10 מיום צאתו מרחם אמו 3 מיושב כסא לגבה 4 מעוטה צנוף וציץ 5 אך קנאה דאגה ופחד 50 ועת נוחו על משכבו 6 מעט להזק כרגע ישקוט 60 מעט טע מחזון ⁴ נפשו 7 ד עורך מ . . . קין 8	גם נבחרו הכל אין מוה סדה עליון 3 50 קח
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¹ Perhaps צריך.² Or חק[רוש].³ Marginal note illegible.⁴ The first three words of this line are

written almost as one.

⁵ Only the tops of the letters are visible.עורך seems to have been retouched. Perhaps 7^a was

until he is aroused from his sleep and awaketh.

פליסם וסלחם חבילא לחבס.	29 נסול סכול סולא וסולא.
סחא ופסחא חסחס חסחא.	30 סמא סמא סמא וסמא.
סמא וסמא סמא סמא סמא.	31 סחבא ופפב סחבא סחבא.
לסמא סמא סמא סמא סמא.	32 סחבא וסחבא סחבא סחבא.
סמא וסמא סמא סמא סמא.	33 סחבא וסחבא סחבא סחבא.
סמא וסמא סמא סמא סמא.	34 סחבא וסחבא סחבא סחבא.
סמא וסמא סמא סמא סמא.	35 סחבא וסחבא סחבא סחבא.
סמא וסמא סמא סמא סמא.	XL. 1 סחבא וסחבא סחבא סחבא.
סמא וסמא סמא סמא סמא.	10 סחבא וסחבא סחבא סחבא.
סמא וסמא סמא סמא סמא.	2 סחבא וסחבא סחבא סחבא.
סמא וסמא סמא סמא סמא.	3 סחבא וסחבא סחבא סחבא.
סמא וסמא סמא סמא סמא.	4 סחבא וסחבא סחבא סחבא.
סמא וסמא סמא סמא סמא.	5 סחבא וסחבא סחבא סחבא.
סמא וסמא סמא סמא סמא.	50 סחבא וסחבא סחבא סחבא.
סמא וסמא סמא סמא סמא.	60 סחבא וסחבא סחבא סחבא.
סמא וסמא סמא סמא סמא.	7 סחבא וסחבא סחבא סחבא.
סמא וסמא סמא סמא סמא.	8 סחבא וסחבא סחבא סחבא.

(Cambridge, recto.)

XXXIX. 15^c [With s]ongs of the harp and of stringed instruments,
 16 All [the works of] God are good,
 17^c appraise²
 18 In [his] place³ he maketh his pleasure to prosper,
 19 The works of all flesh are before him,
 20 He beholdeth from everlasting to everlasting :
 20^c There is nothing small or light with him,
 21 None may say, Wherefore is this?
 21^c None may [say], This is worse than that,
 22 He maketh his blessing⁴ to overflow as the Nile,
 23 For⁷ his wrath dispossesseth nations,
 24 [The path]s of the perfect man⁸ are plain,
 25 [Good things] he allotted to the [g]ood from the beginning,
 26 [The chief things] for the life of man are water,
 26^c [Flour of wheat], milk, and honey,
 27 All th[ese] bring good to the [g]ood,
 28 There be w[inds which are fo]rmed¹¹ [for vengeance],
 28^c

¹ Marg. they supply. ² So text, but the sense is obscure. ³ So the text appears to read, but ? ⁴ ? understanding (וְיִשְׁמַח), as Schechter (Ps. 147, 5). ⁵ Marg. prevail in their season. ⁶ Reading וְיִשְׁמַח for וְיִשְׁמַח. ⁷ The margin is illegible: ? וְיִשְׁמַח by his wrath he. ⁸ Marg. His paths to the straightforward (supposing a ה to have been lost before וְיִשְׁמַח), with a play on וְיִשְׁמַח (are straight); cf. ver. 27. ⁹ So marg. ¹⁰ Marg. to loathsomeness (Num. 11, 20). ¹¹ Marg. are created.

and thus with a shout shalt thou say :
 and he supplieth¹ every need in its season.
 and the utterance of his mouth is his treasure.
 and there is no restraint to his salvation.
 and there is nothing hid from before his eyes.
 [is there] limit to his salvation⁴?
 and there is nothing too wonderful or hard for him.
 for all things are chosen for their uses⁵.
 for all things prevail in their season.
 and it saturateth the land like a river.
 and he turneth a watered land into salt.
 so to strangers do they oppose themselves.
 so to the evil good and evil⁹;
 and fire, and iron, and salt,
 the blood of the grape, fresh oil, and clothing.
 so for the evil they are turned to evil¹⁰;
 . . . [they] remove mountains.

XXXIX. 15^c ἐν ψαλμοῖς χεῖλέων καὶ ἐν κινύραις
 16 Τὰ ἔργα Κυρίου πάντα ὅτι καλὰ σφόδρα,
 17 οὐκ ἔστιν εἰπεῖν τί τοῦτο; εἰς τί τοῦτο;
 17^c ἐν λόγῳ αὐτοῦ ἔστιν ὡς θιμωνιὰ ὕδωρ,
 18 ἐν προστάγματι αὐτοῦ πάντα ἡ εὐδοκία,
 19 ἔργα πάσης σαρκὸς ἐνώπιον αὐτοῦ,
 20 ἀπὸ τοῦ αἰῶνος εἰς τὸν αἰῶνα ἐπέβλεψεν,
 21 οὐκ ἔστιν εἰπεῖν τί τοῦτο; εἰς τί τοῦτο;

22 ἡ εὐλογία αὐτοῦ ὡς ποταμὸς ἐπέκλυψεν,
 23 οὕτως ὄργην αὐτοῦ ἔθνη κληρονομήσει,
 24 αἱ ὁδοὶ αὐτοῦ τοῖς ὁσίοις εὐθεΐαι,
 25 ἀγαθὰ τοῖς ἀγαθοῖς ἔκτισται ἀπ' ἀρχῆς,
 26 ἀρχὴ πάσης χρείας εἰς ζωὴν ἀνθρώπου,
 26^c πυρὸς καὶ μέλι καὶ γάλα,
 27 ταῦτα πάντα τοῖς εὐσεβέσιν εἰς ἀγαθά,
 28 ἔστιν πνεύματα ἃ εἰς ἐκδίκησιν ἔκτισται,
 28^c καὶ ἐν καιρῷ συντελείας ἰσχύον ἐκχεοῦσιν,

καὶ οὕτως ἐρείτε ἐν ἐξομολογήσει
 καὶ πᾶν πρόσταγμα ἐν καιρῷ αὐτοῦ ἔσται·
 πάντα γὰρ ἐν καιρῷ αὐτοῦ ζητηθήσεται.
 καὶ ἐν ῥήματι στόματος αὐτοῦ ἀποδοχῆαι ὕδατων.
 καὶ οὐκ ἔστιν ὃς ἐλαττώσει τὸ σωτήριον αὐτοῦ.
 καὶ οὐκ ἔστιν κρυβῆναι ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ·

20^d καὶ οὐθέν ἐστιν θαυμάσιον ἐναντίον αὐτοῦ.
 πάντα γὰρ εἰς χρείας αὐτῶν ἔκτισται.

καὶ ὡς κατακλυσμὸς ξηρὰν ἐμέθυσεν·
 ὡς μετέστρεψεν ὕδατα εἰς ἄλμην.
 οὕτως τοῖς ἀνόμοις προσκόμματα·
 οὕτως τοῖς ἁμαρτωλοῖς κακά.
 ὕδωρ, πῦρ καὶ σιδήρος καὶ ἄλα καὶ σεμίδαλις,
 αἷμα σταφυλῆς καὶ ἔλαιον καὶ ἱμάτιον·
 οὕτως τοῖς ἁμαρτωλοῖς τραπήσεται εἰς κακά.
 καὶ ἐν θυμῷ αὐτῶν ἐστερέωσαν μαστίγας αὐτῶν·
 καὶ τὸν θυμὸν τοῦ ποιήσαντος αὐτοὺς κοπάσουσιν.

וכן תאמר בתרועה:
 וכל צורך בעתו יספיק:
 ומוצא פיו אוצרו:
 ואין מעצור⁴ לתשועתו:
 ואין^[1] נסתר מנגד עיניו:
 [הי]ש⁵ מספר לתשועתו:
 ואין נפלא וחזק ממנו:
 כי הכל לזכרו נִבְחָר:
 כי הכל בעתו יגבר:
 וכנהר תבל ריותה:
 ויהפך למלח משקה:
 בן לורים יִהְיוּלוּ:
 בן לרעים טוב ורע:
 ואש וברזל ומלח:
 דם ענב יצהר ובנר:
 בן לרעים לרעה נחפז:
 [הר]ים יעתיק[ו]:

15^o XXXIX. [בש]ירות נָבֵל וּבְלִי מִיָּדָה
 16 אל כָּלם טובים
 17^o יַעֲרִיךְ נ. ²
 18 תַּחֲתֵי[ינ] ³ רְצוֹנו יַעֲלִיחַ
 19 מַעֲשֶׂה כָל בָּשָׂר נִגְדּוּ
 20 מַעֲוֹלָם וְעַד עוֹלָם יִבִּיט
 20^o אֵין קָטָן וּמַעֲט עֲמוֹ
 21 אֵין לֵאמֹר זֶה לְמָה זֶה
 21^o אֵין ל[אמַר] זֶה רַע מְזֵה
 22 בְּרָכוֹת כִּי־אֵר הַצִּיפָּה
 23 כִּי זַעֲמוֹ גּוֹיִם יוֹרִישׁ
 24 [אֲרַחֲנָ]ת תַּמִּים יִישְׂרוּ
 25 ל[ט]יב חֶלֶק מֵרֹאשׁ
 26 לַהֲדִי אֶדָם מִיָּם
 26^o חֶלֶב וּדְבִשׁ
 27 כָּל א[לֵה] ל[ט]יבִים יִיטִיבוּ
 28 יֵשׁ הַ[יְחוּת] [נו]צְרוֹ
 28^o

¹ There is no sign of a final ם or of an erasure. ² The ן is fairly distinct: after it there is a blot which *may* conceal a ך (cf. 9) or a ך; there is no sign of a third letter. ³ This word appears to have been altered by a second hand: the ת is clear, but the rest is not certain. ⁴ 1 Sam. 14, 6. ⁵ Job 25, 3. ⁶ There is a marginal note here, but illegible. ⁷ Perhaps ישרים.

[illegible]

15^o XXXIX. حبه حقه سلاه حقه سلاه
 16 حقه حقه سلاه حقه سلاه حقه سلاه
 21 حقه حقه سلاه حقه سلاه حقه سلاه
 21^o حقه حقه سلاه حقه سلاه حقه سلاه
 18 حقه حقه سلاه حقه سلاه حقه سلاه
 19 حقه حقه سلاه حقه سلاه حقه سلاه
 20^o حقه حقه سلاه حقه سلاه حقه سلاه
 22 حقه حقه سلاه حقه سلاه حقه سلاه
 23 حقه حقه سلاه حقه سلاه حقه سلاه
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 25 حقه حقه سلاه حقه سلاه حقه سلاه
 26 حقه حقه سلاه حقه سلاه حقه سلاه
 26^o حقه حقه سلاه حقه سلاه حقه سلاه
 27 حقه حقه سلاه حقه سلاه حقه سلاه
 28 حقه حقه سلاه حقه سلاه حقه سلاه
 28^o حقه حقه سلاه حقه سلاه حقه سلاه

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